ENGLISH

EXERCISES,

FOR THE USE OF SCHOOLS,

IN

TWO PARTS:

PART I.

EXERCISES IN ORTHOGRAPHY.

PART II.

EXERCISES IN ORTHOGRAPHY AND SYNTAX.

SECOND EDITION.

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ENGLISH EXERCISES.

PART I.

EXERCISES IN ORTHOGRAPHY,

Or, True Spelling.

LESSON I.

Alexander to Ariſtotle.

YOU have not don wel to publiſh your bookes of select nowledge; for wat is there now in witch I cann surpas others, if those things in witch I hav bene instrukted, are comunicated too every boddy?

For my owne part, i declair to you, i would rather excell others in knowledg than in powr.

Fairwel.

LESSON II.

FOLOW not thine own minde, to walk in the ways of thine hart. Be swift to here, but slow to speake.

Gather instrucktion from thy youth upp, so shalt thou finde wisdome til thine old age.

Doe no evil at aney time, so shal no harme come unto the.

Comend not a man for his buty; neither abhor a man for his outward apearance.

LESSON III.

TAKE hede of a mischeevious man, for he worketh wickednes; leaſt he bring upon the a perpettual blott.

A friend canot be knowne in prosperitie; and an enemie canot be hiden in adversity.

He that tucheth pitch shall be defiled with it, and he that hath felowship with a foolish man shal bee like him.

What felowship hath the wolfe with the lam, or the finer with the godlie?

LESSON IV.

Politeness.

GOOD bredeing suports the desency of conversasion; candar and francknes of mind preserve its fredome, while wit and humer give it ſperit and veriety.

But to make the harmany complete, the whole must be founded on vertue and good ſence.

Politnes is the hapy mixture of greatnes with benignety; it is the ſon-shine from the ſoul on our words and axions.

Politenes is the inflewence of naturel refinment; it empours us to give and to receeve plessur.

LESSON V.

Filial Affection.

THE honer which children are required to give to there father and muther, includs in it, love, reverenſe, obediance, and releef, if it be needed.

It is uſual with providance to retalliate men's disobediance to their parents in kinde: komonly our own childrin are permited to pay us home for it.

If childrin are undutifull to there parants, thay seldem proove good to any other relasion.

Who kan expect a returne of kindnes from him who is unkind to his parants, and shows himself unmindfull of what he oweth to them?

LESSON VI.

Filial Affection continued.

WHERE shall we finde the person who hath recieved from any one, benifits so great, and so maney, has children have recieved from their parants? To them it is, under Providence, to whome they ow there exiſtance, and conſequentlie, all the plessures and injoyments off life.

It is the most ameable and agreeible picture the eye kan behold, to see a father treating his sons like an elder brother, and to see suns covit there father's compeny and convarſation, becauſe they thinke him the wisest and most agreeabel of there akquaintance.

This mutuel enderement is ſacrid as frendship, plessurable as love, and hapy as relidgion can make it.

LESSON VII.

THE plessurs of bad men resemble those of him who feested roialy in a rome of state, with a sworde over his hed, suspended by a single heir; and tho they shod escape the strokes of sicknes and off aksident, yet soone will the scene of joy be closed; soone will the ruthles hand of tyme crop every flour of youth and buty: then what a deskonsilate and drearey waist suckseeds!

LESSON VIII.

Cicero's Character of the Greeks.

THIS however I say conserning thee Greeks; I grant them larning; I grant them thee knowlege of many siences; I do not deni that they hav wit, fine geneus, and elequence; nay, if tha lay claime to maney other excellences, I shall not contest ther titel; but this I must say, that nation never payd a propper regard to the religious sanktity of public evedence, and are total strangers to the oblegation, othority, and importence of truth.

LESSON IX.

A Warning to Liars.

MARY PITTS, an ould woman, of more then seventy years of age, a pawper in Woodley work-house, Berkshire, was seen by a disenterested person, rumageing a box belonginge too another pawper. Thee proprieter of thee boxe beeing informed off it, chalenged her with the empartinent curosity. Upon this a quarrel insued, and a great deel of vulger and profain langage was enterchanged, at length Marey Pitts, in the heat off hir pashon, wished *God mite strike hir ded*, if she had touched the boxe. To thee astonishmente off those present this actualy tooke plase. Thee unhapy woman spoke no moore, but imediately stagered backwards, fel on the floar, and dyed in a fue minits.

LESSON X.

On the Pleasures of old Age.

IT is the obsurvashon of a fine writar, that "an ould man, who is not a fool, is the happyest creeture in the wurld," for after having pased thee

noone off life in the hurry of busines, he sits down in the evenning in his grete chare, and, in sociall konverse, or cherefull reflexion, injoys the pleasin retrospect of past occurrances.

LESSON XI.

Continued.

ALL the events of his aktive life he recals to memary, he re-akts, in imaginasion, the carrakters he was once fond to pesunnate. Sutch are the natural and pleesing amuzements off his solitary moments; and in his sotial hours, hapy in the injoyment of the freends that reveer and love him, and blessed, perhaps, in the swete attenshons of a vertuous and afekshonate family, he entertains himself and them with a narative of past atchevements, when his hart was fired by the love of vertue, annimated by the persute of its atendant plesures, and ardant for the acquisishon of honourable faim. The various scenes and varius adventers of days that will return no more, aford an inexaustable fund of retraspective plesure. The youtheful studdys that now contribut their ackwisitions for the delite and ornament of his age; or the daies of honest industry, by witch he has ganed the blesings of competansy; these in revue, aford him inexpresable satesfaction.

LESSON XII.

Beneficence.

THAT which is given with pride and ostentasion, is rather an act of ambision then of bowntie.

We ought to considar the worth of the persen whom we have chosan for the obgect of our liberallitie.

The wicked, the debauched, and the extravigant, are neether intituled too pitty nor releef: but the cry of vertu in distres aught to be irisisteble.

When we wood exersise charety, we aught to deliberate with ourselves, whither our cercumstances will anser our intended bownty; for their are some who are generus to stranjers, to the prejudise of themselves, there frends and relasions.

LESSON XIII.

Beneficence continued.

THERE is more satisfaction in doeing then in receeving good.

To releeve the opressed is the most glorious act of which a man is kapabel; it is, in some messure, doeing the worke of God and provedense; and is atended with a hevenlie plessure, unknowne to aney but those who are benifisent and libberale.

Men of the noblest disposisions think themselfs happiest when others shair with them in there happines.

It is bettar to be of the nomber of those who nede releef, then of those who want harts to give.

LESSON XIV.

Words alike in Sound, or nearly so;

vale—veil.

A Low ground, a plaise between two hils, is poeticaly caled a veil.

In Ida's veil; who knows not Ida's veil?
An hundred sheppherds dwell. *Spencer.*

A vale is a part of femail dres, by which the face and part off the shaip are consealed.

The fruteful veils invite to lonely walks.
Females vale there buty from the site.

LESSON XV.

weak—week, &c.

ANNY day of the seven exepting won is called a weak-day; a whole weak is the space of seven days.

One sollid dish his weak-day meal afords,
An aded puden solemnised the Lord's. *Pope.*

When a mecanick grows ould and week, he is not abel to atend to his labour all the weak round.

Withering age requiers rest and indulgance.

In fine wether, my aged granfather used to walk out, and look after the shepe, especially the weathers. When I was a child, I used to ask him in a morning, Sir, wither will you walk to-day? He would have said, My boy, I must looke after the weathers.

LESSON XVI.

were—wear—ware—weigh—way, &c.

I Inquired of every man I met for the plaise wear my friend lived. One tould me there wear several of that naim in the villidge. He axed me what kind of a cote and hatt the man used to were, and in what kind of wears he traded.

I tould him he formerly sould chees, milk and weigh.

He then said he knew the man, that he wonce bout a way of rape sede of him, and cud direkt me the wey to his houce.

I tould him I shod be verry mutch obleeged to him.

When I found the person I wanted, I requested him to wey me sum goods which I had ordered of him.

LESSON XVII.

Words nearly alike in Sound.

whale—weal—wheel, &c.

HOW shal the muse from such a monark steal
An hour, and not defraude the public weile? *Pope.*

A wale is peraps the largest of fishes; the largest of annimals which inhabbit the gloab.

God created greate wales,
The gratest wales that swim the see
Do instantly his pour obay. *Swift.*

A wheil is a circular boddy which turns round upon an aksis.

Verse swetens cair, however rude the sound,
All at her worke the vilidge maden sings;
Nor as she turns the gidy wheil arround,
Revolvs the sad vicissitudes of things. *Giffard.*

LESSON XVIII.

yew—ewe, &c.

ABRAHAM sett seven yew lams by themselves.

Ramms have more wrethed horns than yews. *Bacon.*

Seven bulocks yet unyoked for Phœbus chuse,
And for Diana seven unspoted yews. *Dryden's Virg.*

The ewe is a tree of toff and verry hard wud.

Slipps of ewe,
Shiver'd in the moone's eclips. *Shakespeare.*

The distinguish'd ewe is seen,
Unchang'd his bransh, and permanent his green. *Prior.*

LESSON XIX.

one—won, &c.

MY muther is wun over too my side, but dars not mension me too my fathar, for feare of provokeing him. *Addison.*

Pindar the poet, and one of the wisest, acknoleged won God the most high, to be the father and creator of all things. *Raleigh.*

Suppose the common debth of the see, takeing won place with another, to be about a quartar of a mile. *Burnet.*

It is wone thing to think rite, and anuther to know the rite way to lay our thoughts before others with advantege and clerenes. *Locke.*

A gud acquaintance with methode will gretely assist every wone in rangeing humane afairs. *Watts.*

I toke panes to make thee speke, taught the each hour
Won thing or other. *Shakespeare.*

LESSON XX.

WIll-a-wisp misledes night-faring clowns
Over hils and sinking boggs. *Gay.*

It is an apearance of a rounde figer, in bignes like the flame of a kandle, but somtimes broder, and like a bundel of twiggs sett on fire.

It somtimes gives a briter lite than a wax-kandel, at other times more obskure, and of a purpel colure.

When vued near at hand, it shines less then at a distence.

They wandar aboute in the are, not far from the surfase of thee erth; and are more frequentlie sene in plases that are unktious, marchy, and abounding with reads.

They hant berying plases, plases of execusion, and dunghils.

LESSON XXI.

Continuation.

THEY comonly apear in the sumer, and at the beginnin of autum, and are generally at the hite of about six feete from the grounde.

Now they dilate themselfes, and now contrackt. Now they goe on like waives, and raine as it were sparks off fier; but they burne nothinge.

They folow those that run away, and flie from those that folow them.

The mater of which they consiste, seems to bee phosphorus, prepared and rased from putrefyed plantes or carkases, by the heat of the son; witch is condenced by the could of the evening, and then shines.

Musch.

LESSON XXII.

The Term Whig explained, by Dr. Burnett.

THE southe west countys of Scotland have seldom corn enuff to serve them rounde the yeer; and the northren partes produceing more then they nede, those in the weste come in the sumer to by at Leith the stoars that come from the northe; and from a word, whiggam, used in driveing there horses, all that drove wear caled the whiggamors, and shorter, the whiggs.

Now in that yeer before the news came downe of Duke Hamilton's defeat, the ministers animated their people to rise and march to Edinburgh; and they came up marching at the head of their parishes, with an unherd-of fury, preying and preeching all the way has they came.

LES-

LESSON XXIII.

Continued.

THE Marquis of Argyle came and headed these peeple, with is partie, they beeing about six thousande. This was caled the Whiggamors inrode; and ever after that, all that oposed the corte, came, in contempt, to be caled whigs; and from Scotland the word was brout into England, wher it is now one of our unhapy termes of disunion.

Whoever has a trew valew for church and state, should avoid the extreams of whig for the sake of the former, and the extreams of torey for the sake of the lattar. *Swift.*

LESSON XXIV.

The Term Tory explained.

TORY, in the Inglish hystory, means a fackshon or partie, oposed to the whigs.

Dr. Johnson on this terme rites as folows;

Tory, a cante terme, derived, I sopose, from an Irish word, signifying a savege;—one who adhears to the ansient constitushon of the staite, the apostollical hierarky of the church of England, oposed to a whig.

The night is more a tory in the countrey then in the town, because it moor advances his interest. *Addison.*

To confounde his hated coin,
All partys and relidgions join,
Whigs, torys, &c. *Swift.*

LESSON XXV.

The Toothache.

THER niver yet was the philosifer
That cud indure the toothake pasientlie,
However at their ease they talked like gods. *Shakesp.*

He that sleeps feels not the toothake. *Shakespear.*
—What man! sigh for the toothake!
Which his butt a humer, or a worme. *Ditto.*
Won was groun desparate with the toothake.
Temple.

The pane his very akute, and tends to make the sufferer impashent, has every won knows who as experiansed it.

LESSON XXVI.

Witchcraft.

PEEPLE are credilus, and reddy to impute natural apperanses to wiches and witchcraft. *Bacon.*

When I konsider wether there are sutch persons as wiches, my minde is devided; I beleeve, in general, that there his such a thing has wichcraft, but can give no creddit to aney perticuler instance off it.
Addison.

LESSON XXVII.

Words nearly alike in Sound.

THOU art weied in the ballance, and hart found wanting.

I love to waid in deep waters.

Mr. Pitt weied the mater wel.

Simonides, the more he contemplaited the natur off the deeity, found that he did but waid out of his debth, and that he lost himselfe in the thout.
Addison.

The moone in her decrease is said to wain.
A wagon by contraction is called a wane.
Yours be the harvest, tis the begars gain,
To glene the falings of the loded wane. *Dryden.*
Here anshent nite ariving, did alite
From her high-loded wane. *Spencer.*

LESSON XXVIII.

Continuation.

TO wate is to stay for aney thing in expectation.

Bid them prepair within; I am to blaim
To be thus wated for. *Shakespeare.*
Awed with thees words, in kamps they stil abide,
And wate with longing lookes their promised gide.
Dryden.

Boerhaave fed a sparrow with bred fower dais, in which time it eate moor then its own weite, and yet their was no accid found in its boddy. *Arbuthnot.*

Pride, like a gulf swalows us up; our very vertews, when so levened, becom weites and plumits to sink us the deper.

LESSON XXIX.

would—wood, &c.

OF long grouthe their stud
A lawrel's trunk of venarable wud. *Dryden.*

Turners comonly make use of soft wud.

Herrins are cured by being smoked with burneing wud.

Begin these wud-birds but to cuple now?
Shakespeare.

Wood gives to a verb the forse of the subjunktive moode.

If God's providence did not so order it, cheates wood dayly be comited, which wood justle privat men out of their rites, and unhinge states. *Ray.*

Wood thou hadst harkened to my words and staied
With me, as I besought the, when that strange
Desier of wandering this unhapy morn,
Posesed the. *Milton.*

LESSON XXX.

while—wile, &c.

THE hart of man is so full of whiles, artifices, and deceite, that their is no gessing at wat he his, from is speeches. *Addison.*

My sentance is for open war; of whiles
More unexpert. I boast not; them let those
Kontrive who nede. *Milton.*

Use your memmery, and you will senceblie experiance a gradual improvment, wile you tak cair not to overlode it. *Watts.*

Wile, by the experiment of this ministration, they glorifie God for your profesed subjekshon to the gospell of Christ.

I thinke I can never aprove your mode of riteing wile I live.

LESSON XXXI.

Dreſs.

DRESS, like writeing, shud not apear the efect of much study and aplication.

We sometimes see parts of dress extremely butiful, which at the same time subgect the werer to the carackter of fopishnes and afektasion.

Symplisity can scarse be carryed to farr; provided it be not so singuler as to excite a degre of redicule.

A person's maner is never esie, while he feles a konshusnes that he is fyne.

Men of quallity never apear more amiable then when their dres is plane.

LESSON XXXII.

Repentance.

THE cumplesion and som of repentance is a chainge of life. That sorow which dictates no caution, that fere which dose not quicken our escape,

that osteritie which fales to rektify our afections, are vane and unavailing.

But sorow and teror generally presede reformasion.
What beter can we doe then prostrate fall
Before im reverent; and their confes
Humbly our falts, and pardon beg, with tears
Watring the grownd, and with our sighs the are
Frequenting, sent from harts contrit, in sine
Of griefe unfained, and humiliashon meek. *Milton.*

LESSON XXXIII.

Letter from a Boy to his Mother.

My dere and honoured Mama,

I Have oftens wished that i mite be favoured with a lign from you, but tho you have not yet thot propper to indulg me with this gratifikashon, I canot doubt of your tender regarde and afekshon for me. How gretely am I indeted to you and my honered father, on every acount! i hope always to bee graitful, and to expres my gratitude by indeavoureing to give you all the satisfakshon in my pour.

Thank God, I injoy good helth, love my sitewashon well, and hoope I am makeing good progres in my lerning.

Be so gud as to give my dutie to my pappa, with my love to sister, and beleeve me to bee,

Dear Mama,

Your obediant Sun,

F. B.

LESSON XXXIV.

YOUTH is of no long durasion; and in maturer age, when thee inchantments off fansey shall ceace, and fantoms of delite danse no moore

about us, we shal hav no cumforts but thee esteme off wise men, and the means of dooing good.

Let us therfore stop, whilst to stop is in our powr. Let us live as men, who are some time to growe hold, and to whom it will be thee most dredful off all evels, to count there past yeers by folies.

LESSON XXXV.

Filosofie is then onley valeuable, when it serves for the law of life, and not for the ostentasion of siense.

When once you profes yourself a frend, indevour to be allways such.

He cann never have aney trew friends who will be often changeing them.

Their is a frend that stiketh closer than a brother.

LESSON XXXVI.

YOUTH is thee time off interprize and hope: haveing yet no ocation for compareing there forse with aney oposeing powr, they naturally form presumsions in their own favour, and emagin that obstrukshon and impediment will give way before them.

Among maney other erors of yonge mindes is thee oppinion they have of there own importence.

LESSON XXXVII.

MEN are rong for want of sence, but they are wrong by halfs for want off sperit.

Men easelie forgive rongs which are not comited against themselves.

The powr of doing rong with impunetie, seldom wates long for the wil.

Their is allways danger, least wickedness conjoined with abillities shud steal upon esteme, tho it mises of aprobasion.

LESSON XXXVIII.

THE first years of man must make provishon for the last.

He that never thinkes, can never be wise.

The two pours which constitute a wise man, Epictetus says, are those of bearing and forbearing.

Wisdom is the principle thing; therefore get wisdom, and with all thy geting get understandin.

LESSON XXXIX.

BUTY in both sekses, but perticulerly in the female, exposis its poseser to unnumbered snairs.

Buty, however pleseing to the eye, will never be be estemed by the wise and virtuous a suficient appolligy for the want of good sence.

Many delightful forms attract our atenshon, which, upon examinasion, we quit with a sigh of pitty, or a smile of contempt; the minde, alass! is either a meer voide of nothingnes, a blank of incipiditie, or a dispikable magazene of vanety and folley.

LESSON XL.

On hair—heir—hare—are—here—hear—air.

I Here Mr. T——, who is likeley to bekome Lord Rich's hair, is a yung jentleman ov a verry amiable disposishon;—though fond of takeing ecksercise in the open are, he is no advokate for unting, so that the poor hairs uppon his istate wil probablie bee persecuted les then they ave itherto been, for he declairs hee wood rather want venizon for ever, then urt an heir of there heds. If yu, my frend, air not hear alltogether so scrupolous yourself, I dout not you hare disposed, at leest, to alow that this his not an unfavourable trate in is caractor.

LESSON XLI.

A Letter from a Boy at School to his Father.

Honered Father,

HAveing bene hear sum time, it semes necesary that I shud pay my dutyful respects to you by leter. I have the plessur to informe you that I am, thro' devine goodnes, very well, as to my helth, and finde this cituasion very agreable. I am favored with every advantige for makeing progres in thos branchis of larning, witch are necessary for bisnes. I hope I am sensible of the kindnes of my friendes, in being at so mutch expense on my edikashon. I am sensible of the preshusnes of time, and am endeavoring to be dilligent and dutyful. Pray give my duty to my muther, and love to my sister. I have onely time to ad, that I am,

Sir,

Your dutifull Sun.

LESSON XLII.

A Letter from a young Gentleman to his Uncle.

Honered Unkel,

I Hope you will not be despleased that I presum to trouble you with a shorte leter. I am under great obligashons to you, and shud be very glad if this specemen of my riteing mite mete with your aprobashon. Plese to accept my thanks for all your favers. I hope i shall make it my studie to plese you, and the rest of my relashons, by a dutyful behavour, and an indever to improve in lerning.

I am,

Honered Unkel,

Your obedient neffew,

LESSON XLIII.

NOttingham, butefully cituated on a roky emenence, above the meddows bordering the Trent, crouned with its strong castel, is a large, populus and ansum toun, destinguished by its spatiouse markit plaice, and noated as won of the principle seates of the stoking manefactur.

The traid is extended to the nebourhood round, and sum of the moor distent touns.

The guds are convayed to the differant poarts and plaises of konsumsion by land. A concederable parte of them is expoarted to varyous parts of europ, amerrica, and thee west indeys.

The coton for this manefactor his spun by masheenery, worked by water in this counteee and Derbyshire.

LESSON XLIV.

THE onely comersial toun of the countie of westmoreland his kendal, long noated for its woollen manifactorys, witch it stil soports with vigar, notwithstandin its disadvantag of posesing no watter carage; such hare the effects of action, industrie, and frugallitie. Larg quantetys of woole from leicestersher and durham hair hear cheefly scent too London in wagons. The cource whool of westmoreland his rought into a thick stuff, caled cotons, witch are princepaly cent too glasgow, and exsported for the cloathing of negros, or used for salors jakets.

LESSON XLV.

POrtsmouth his the moast strongley fortefyed plais in great brittan, and its hie importans renders it worthey of everey atenshon. The capashus arbour is maide by a baye runing upp betwene the

island of Portsea, and an oposit peninsila, haveing a narow enteranse comanded by the toun and fortres.

Menny off the largest shipes air allways lade upp hear; and in tyme of warr it is a rendevoo off the great chanel flete. The doks, arsinals, storhouses, baraks, &c. are all off capetal magnetud, and kept in perfect ordar.

LESSON XLVI.

LIncolnshir is perticularly destinguished as a graising countey, and his remarcable for rereing anemals too the greatest sise and weit.

The shepe are cloathed with a long thick wull, peculierley fited for the worsted and course wullen manefactore, of witch great quantitys are sent into yorkshire and oather countys.

Linconsher his not itselfe a manefactorin county, and indede has declined from its anshent populacenes and consequense. A principle reson of this is thee decay of its see portes, wich, tho formarly numerus, are now almoste intirely choked upp with sand, and sum of them quite desserted by the oshan.

LESSON XLVII.

NEwcastle is cituated in the center of the great coleries, whitch have for senturys suplyed london, all the esterne, and moast of the midlande and southarn partes of the kingdom with coles.

This trafik as been the sourse off great oppulance to newcastle; which besides exports larg quantitys of led, sault, samon, buter, talow and grinde-stons. It likewise posesses manefacturis of steal and iren; in the toun and neibourhud are several glas-houses.

The new streats in newcastle are uneform and bewtefull, but the old bildings are unsitely, and mutch crouded together.

LESSON XLVIII.

ENVY is a censation of uneasines and disquiet, ariseing from advantiges wich others are supposed to poses abov us, acompanyed with malignatie towardes those wo poses them.

This is uneversaly admited to be one of the blakest pashons of the humane hart. In this worlde we depend mutch on one anuther, and were therfore formed by God to be mutualy usefull and asisting.

LESSON XLIX.

BERWICK upon Tweed was onse a verry strong fortris, hand of the greatist importense when ingland and scotland where too hostyl nashons, too each off wich it alternatly belonged, or was concidered as a district seperat from boath cuntrys. It has now hapily lost its concequence, though still fortefied; and his cheefly remarcable for its sammon fichery. It also exportes corne, wull, and a prodigeous number off egs.

LESSON L.

Youth to be taught to think and reason.

CHILDREN can never be too soon treeted as men. Thos masters, wo aledge the incapasity of tender yuth, onley tasetly reproch there own: thos who are incapabel of teeching yung mindes too reson, pretende that it is imposable.

The truthe is, thay are fonder of makeing there pupels tauk well then thinck wel; and mutch thee greter numbar air beter qualefyed too giv prase to a reddy memery then to a sounde judgement.

The gennerality of mankind concidder a multetud of fakts as the reall fud off the minde, not has subjects propper to aford it exercise.

From hense it procedes, that histery, insted of teeching us to now ourselvs, often onley servs to rase our vannity, by the aplauce of the ignarent; or what is mor dangerus, by the selfe-delusion of untryed vannety.

LESSON LI.

On History.

NOthing can be more useles then histery, in the manor in wich it is studdyed, wear the memmery is loded with little moar then daits, naimes, and events.

Simpley to repete the transaxion is by fum thout sufisiant for evry purpos; and a yuth, haveing beene onse aploded for is reddenes in this way, fances himselfe a perfect historean.

But thee trew use of histery dose not concist in beeing abel to setle a geneallogy, in quoating thee events of an obskur rein, or the tru epok of a kontested berth; this nolledge of facts hardly disserves the name of siance: trew wisdom concists in tracing efects to their cauces. Too understand historie is to understand man, who is the subgect.

LESSON LII.

IN your patiance poses ye your souls. The posesion of our souls is a verey emfatical expresion. It discribs that stait in wich a man has both the ful comand, and the undesturbed enjoyment of himcelf, in oposition too his undergoing sum inward adgetation which discumpoces his pours.

Uppon the least reflexion it must apere how esential sutch a state of minde is to hapenes.

He onley wo thus poseses his soul, is capabel of posesing aney oather thinge with advantige; and in order

order too atane and preserv this selfe posesion, they moast importent requesit is pasiance.

LESSON LIII.

THE sity of Canterbury his destinguished by being the metropoletane sea of all England. Its ampel cathedrail has bene the berrial plaice of menny of our kings and princes, among whome ware Henry IV. and the blak prinse. At one of its alters was muthered that turbelent, ambitious preest, the archbichop Tommas a Becket, whom superstishon afterwards maid a saint; and his ritch shrien, in this cathederal whas viseted by pilgrems from all parts of Europe.

LESSON LIV.

THE forrest of windsor as long been famus for its rurale buties, and for the plesures of the chais, witch it has aforded too a long ceries of hour monarks. It was thee theem of the juvenil mews of Pope, wo was borne within its presincts. Within the forrest is contaned the great parck, covered with nobel trees, and stoked with numerus heards of dear. The magneficent castel of winsor, seated on an emmenence above the thames, and commanding a vue of the whole ritch cuntrie arround, was founded by wiliam the conquerer, and has ever sinse been a roiale reçidense.

LESSON LV.

THE citty of Algiers is not above a mile and a half in cirkit, tho it is cumputed too contane nere 120,000 inhabitance, 15,000 houses, and 107 mosks. There publik bathes air larg and ansomly paived with marbel. The prospekt of the cuntry and see from

algiers is verry butifull, it being bilt on the declevitie of a mountan; butt the sity, thow for several aiges it has braived sum of the greetest pours of cristendum, cud maik but a fainte defence agenst a regguler seege, and it his sade that thre english fifty gun shipes mite bater it aboute the eers of its inhabitance from thee arbour.

The Spaniards ataked Algiers in 1775 buy land and by see, but wore repulsed with grete los, tho thay had nere 20,000 futt and 2000 hors, and 47 king's shipps of deferant raits, and 846 transportes.

In the yeers 1783 and 1784 they also renued there ataks by see, to distroye the sity and galleys, but after spendin a quantitie of amunishon, bums, &c. were forsed too retir, without eather its capture or extinctien.

The moal or arbour is 500 paices in length, extendin from the contenent to a small iland wear their is a castel and larg batery.

LESSON LVI.

Summer.

SEE the plou-man neer at hand
Wistels o'er the furow'd lande,
And the milke-made singeth blith,
And the mouer whets his sithe,
And evry shepard tells is tail
Under the howthorn in the dail.
Strait mine eye hath caut new plesurs,
Wilst the landscips round it mesures;
Rusit launs and falows gray,
Were the nibling flocks do stray,
Mountins on whose baren brest
The lab'rin clouds do often reste,
Medows trim with daisys pride,
Shalow brooks, and rivers wide.
Tours and batlements it sese
Bosom'd high in loffty trese.

Hard by, a cotage chimnie smooks,
From betwene two aged okes,
Were *Corydon* and *Thyrsis* met,
Are at their sav'ry dinner set
Of herbs, and other country meses,
Which the neat-handid Phyllis dreses;
And then in hast her bour she leavs,
With *Thestylis* to binde the sheves;
Of if the erlier seeson lead
To the tan'd hai-cock in the mede.

LESSON LVII.

Continuation.

Sometimes with sekure delite,
The upland hamlits wil invite,
Wen the mery bels ring rownd,
And the jocund rebecks sownd
To many a youth and many a made,
Dansing in the checker'd shaid;
And yung and old com forth to play,
On a sunshine holeday,
Til the liv-long dailight fale,
Then sit downe to here the tail.
This being tould, to bed they crepe,
By wisp'ring windes soon lul'd to sleap.
Toured cities plese us then,
And the bissy humm of men,
There let Hymen oft apear,
In safran robe, with taper cleer,
And pomp, and feste, and revelrie,
With masque, and anticke pagentry,
Such sights as youthful poets dreme
On sumer eves by hanted streme. *Milton.*

LESSON LVIII.

At Naples there are no walkes; and the truth is, according to the costum of the plaise, they

have no ocation for them, aney more then thay hav for legs; for walking their is litle les infimous then steeling; and aney person that makes use of his lims, is held in contemt by all good companie.

The detestible practise of gameing is by no means prevelent hear. I wish it were banished every wher, or totally supresed by the pour of the majistrate.—From the anxiaty it ocasions to the minde, and lasitude to the boddy, it is deth to hectic peeple, to persons of week brests, and of delicat nirvs.

LESSON LIX.

THE see-coast of Sicily is verry rich. The sides of sum of the mountins are hily cultivated, and presente the moast agreable aspekt that cann be immagened; corn, wine, oyl, and sylke, all mixed together, and in the greetest abundence.

However, the cultevated parte his but smal in proporshon to what is lying waist, and onley serves to shew the great fertillity of this iland, where it peepled, and inn industrous hands.

The sydes of the road are covered with a veriety of flours, and of flouring srubbs; sum of them exceedinglie butiful.

The inclosers are manny of them fensed with hedgis of the Indian figg, and prickley pare, as in Spain and Portegale.

Nere mount Etna there are plentie of trees, which produse siniman and peper.

LESSON LX.

The Chamelion.

AS the Iguana serves to satesfie the apetite of the epicuer, the cameleon is the feest of the philosipher.

Like the crocodile, it is produced from an eg, and in its formation neerly resembles that terable annimal.

The hed is almost two inches longe; the boddy, four and a halfe, the tale five, and the fete two and a halfe.

The thicknes of the boddy is differant at differant times.

Sometimes, from the back to the belly, it is two inches, and sometimes butt won; for it can blow itself up, and contrakt itselfe at plesure. This sweling and contraxion is not onley off the back and bellie, but of the legs and tale.

LESSON LXI.

Continued.

IT has a pouer of inflatting every part of its boddy; yet the are only gets betwen the skinn and the musels.

The skinn is verry could to the tuch, and tho the annemal apears to be lean, the pulsasion of the hart canot be felt.

The surfice of the skinn his unequal, and as a grane not unlike shagrene, but verry softe, and as smothe as if pollished.

The collour of all the higher parts, when the cameleon is at rest in a shadey plaise, is of a blewish gray; and the space betwene the protubrancies his of a pale red and yalow.

But when the annimale is removed into the son, then comes the wunderful parte of its historie.

LESSON LXII.

Continuation.

AT first, it apears to sufer no chainge of collour, its grayish spotts being the saime as in the shaid.

But soon the whole surfice seems to imbib the raies of lite, and the simpel collouring of the boddy chainges into a varietie of butifull hews.

Wherever lite coms upon the boddy, it is of a tawnie brown; but that parte of the skinn on which the son dose not shine, chainges into sevral briter collours, pale yellow, or vivid krimson, which form spotts of the sise of halfe a finger.

Sometimes the annimale becoms all over spotted with brown spotts of a greneish cast.

It must not, however, bee hence concluded, that the cameleon asumes the collour of every obgect it aproches. This his a poppilar eror.

LESSON LXIII.

The benevolent Man.

AS the rose difuseth its orders all arround, so the benevilent man wishes in is hart to do good to all.

From the largnes of is mind he compreends in his wishes the hapines of all men; and akording to his abilitie he endevours to promote it.

His desier his to do good, and he serches out ocations of dooing it.

He studys to aleviate the aflictions of others, and in the very intention of that he findes plessure. He opens not is hear to slander, the falts and the faillings of others give pane to is hart.

He enjoyes the ease and tranquility of is owne brest, while he rejoices in the prosperety and hapines of others.

He konsiders how much he ows to the asistence of others, for is food, is clothing, is convenience of habitasion, is protekshon from injeries, and is injoyment of the cumfurts and blesings of life.

Boath duty and interest therefore ingage him to be frendly to mankind.

LESSON LXIV.

The Church Yard.

WHEN I enter the church yard, I love to converce with the ded. Se how thick the hilocks of mortallitie rise all arround me! Each of them a moniment of deth, and the covering of a sun or dauter of Adam.

Peraps a thousand peeces of humane natur, heaps upon heaps lie burryed in this spott of grounde. It is the ould repositary of the enhabetants of the neiboring toun; a colection of the ruines of maney ages, and the bones of twentie generasions.

I say within myself, What a multetude of humane beeings, nouble creturs, are here redused to dust!—God as broken is own best workmanshipp to peeces, and demolished by thousands, the finest erthly structers of is own bilding. Deth as reined over this town for maney sukcesive centeries; he had his comision from God, and has devoured multetudes of men.

LESSON LXV.

Continuation.

SHOD a stranger mak the inquiry, *Wherefore has the Maker of the univerce dun thus* to the wurk of is owne hands? *What meneth the hete of this grate angur?* The anser is reddy;—*Becaus thay hav sined; thay hav foresaken the covenant of the Lord their God, therfore he as roted them ought of there land in angur; he hath cast them into anuther land,* even the land of corupsion and darknes, *as it his this day.*

But have not uther townes, citys and viliges there church-yards two? My thouts take the hint, and flie abrode throw all the buriing-plaices of the nasions.

What milions of mankinde ly under the grounde in urns, or mingled with comon clay? every ancient

town and sity in the world, has burnt or berryed all its inhabitance more then thurty times over. What wide spredding slawter, and what lamentible desolasion as deth made among the children of men!

LESSON LXVI.

Continuation.

BUTT the vengance is just in all; they are all siners, and *the angur of God hath kindled against them, to bring upon them the* first *curse that his ritten in is boke; In the day that thou* sinnest, *thou shalt surely dy.*

Go to the church-yard then, o sinful and thoutles mortals; go lern from every tome-stone, and rizing hilack, *that the wagis of sin his death.* Lern in silance amonge the ded, that lesan which infinitely conserns all the liveing, nor let thy hart be ever at rest, til thou hart aquanted with jesus, wo his the resurecshon and the life.

Se thees hints butifully inlarged on, by the justly selebrated Mr. Hervey, in his meditashons among the tomes.

LESSON LXVII.

Worthless Characters.

THER are a number of us crepe
Into this world to ete and slepe,
And know no reson why they are borne,
But mearly to consum the corne,
Devour the catel, foule and fish,
And leve behinde an emty dish;
The crous and ravens doe the same,
Unluckie birds of hatfull naime;
Ravens and crous mite fill there place,
And swallow corn and carkases.

Then, if there tome-stone wen they dy,
Ben't taut to flater, or to ly,
There's nothing beter wil be sade,
Than that *They've eat up all their bred,*
Drunk up their drink, and gon to bed.

Deluded souls! that sakrifice
Eternal hoaps above the skyes,
And power their lifes out all in waist,
To the vile idle of there tast!

The hiest heven of there persute,
His to live equal with the bruit;
Hapy if thay coud die as well;
Without a judge, without a hel.

LESSON LXVIII.

The Ephemeron.

THIS flie his an unusual and spesial instance of the brevetie of life. Its litel span of existance is about six ours. In that tyme it performes all the necesary ofices of life.

Neerly in the begining of life it sheds its cote, and is thereby rendered lite and agil. It spends the rest of its tyme in friskeing over the waters.

The femal drops hir egs on the surfice of the water, and the mail his sperme upon them, to impregnate them. Thees egs are spred about by the motion of the water, till they desend to the botom by their own weit.

Hear they are hached by the warmth of the son, into litel wormes, which make themselves kases in the cley, and provid for themselfs without peternal cair.

LESSON LXIX.

Equity.

THE pease of society depends on justice and equity.

In your dealins with men be imparshal and uprite; doe unto them as you wood they shud do unto you.

Be faithful to your truste; and deseave not those who relie upon you: it is not les criminale in the site of the almity to betray then to steal.

When you sell for gane, here the wisperings of your conshence, and be satisfyed with moderasion. From the ignorence of the byer take no opertunity of imposing upon him.

Cast not an evil eye on the propertie of another, let whatever is his be sakred from your touch.

Remember he that dweleth in the heevens has is eye upon you; the unalterable law of his mouth his, *thou shalt not stele.*

LESSON LXX.

The good-natured Man.

THE kind-harted man returneth not evil for evil; he lovs even is enimys, and overcoms evil with good.

The greefs and anksieties of others excite his compasion; he indevours to liten the weit of their calamitys; and the plesur of suckces his a full reward for is labor.

He prevents the mischeef of strife and quarrels, by endevering to calm the furie of the angery man.

He asisteth the poor in there trouble, and is glad of an oppertunity of furthering the welfair of any man.

He forgivs injuries, and wipes them from is remembrance. Mallice and revenge have no plaise in is hart.

He promotes among is neibours pease and good will, and is name is had in honour.

LESSON LXXI.

The grateful Man.

THE hand of the generous man destributeth favers, like the clouds of heven; but the hart of the ungraitful is like a sandy desert, which swallows the falling shours with greedenes, but buries them in its bosem, and produces nothing.

The hart of a graitful man delights in the favors receeved.

He acknowledges his obligation with cheerfulnes, he looks on his benefactor with love and esteme, and says within is own brest, *I am unspekably obleeged, what returne ſhall I make?*

LESSON LXXII.

The Silk-Worm.

EVERY man is a witnes of the labours of this litel insekt. But the moast skilful artists have not yet been able to immitate it.

Have they found out the sekret of drawing out a thred so fine, so strong and eaven, so brite and uniforme? Yet have thay materials of greater valew then this thred for makeing the finest stufs?

Do thay know how the worme converts the juce of the mulbery-leafe into those golden threds? Can they give a reeson why a likquid substance, before it as taken are, should grow strong, and lengthen itselfe to such a degre, as sone has it his exposed to it?

Kan aney of them explane how the worme his taut to forme itselfe a retrete, under the numberles turnings and windings of the silk, and how from this rich grave it findes a kind of resurektion, which gives it the winges its first birth had refused!

LESSON LXXIII.

Short-lived Animals.

MR. RAY tells us of an insekt which his hatched and dyes in won day; and probably their are maney other kindes, with which we are yet unaquanted, of no longer durasion.

Hence we may naturally reflekt, that has we find, by the help of a mikroskope, that quantity his only computed to be grete or smal, in proportion to what objekts our eyes are kapable of seeing without the asistence of glases; so the idea of tyme seemes confined to our understanding, by the same rule; and the life of that cretur, which livs but a day, may bee of the same term of duration in proportion to itselfe, as the terme of an hundred yeers to mankinde.

LESSON LXXIV.

Caterpillars, &c.

IT is wonderfull that in the proces of natur, so maney cralling wormes shod be so variously transformed and chainged into flies, nats, or buterflyes.

Every fly as cralled in its original state, and bene a kinde of worme, caterpiler, or insekt, before it ad wings.

The midle state betwene these two extremes of elevation and meannes, is when the annimel becoms like a cod or bean.

This his dun a grete number of waies, but allways in a maner uniforme to the order of every speſhies.

O lord, how manefould are thy workes, in wisdom hast thou made them all! The erth is full of thy richis!

End of the first Part.

BY the time that young Ladies and young Gentlemen at school have, under the eye of their teachers, written out the exercises correctly, which are contained in the former part, it may be supposed that they have committed to memory the most necessary rules of English Syntax, or that part of Grammar which relates to the agreement and right disposition of words in a sentence.

But the committing of rules to memory is of little utility, unless the learner thoroughly understand those rules, and, by constant exercise, be enabled with facility to apply them.

The following part of this book, it is presumed, will, by the help of the teacher, be of considerable service for the promotion of that end. It is desirable, however, that learners, while they are employed in the rules of concord, should be improving in the proper spelling of words at the same time.

The following lessons are therefore designed to exercise their ingenuity in both respects; that by diligent attention and constant practice, the pupils may acquire the habit of writing the English language with correctness and propriety.

In this as well as the former part, the rules for the use of capital letters are purposely violated, that the learner may be put on his guard, and call to mind what

his grammar teaches him on that subject, viz. That capitals should be used to begin words in the following circumſtances;

1. *Every name of the Supreme Being should begin with a Capital, as* God, Christ, Saviour, &c.

2. *All proper names of men, cities, towns, kingdoms, &c. as* Joseph, London, Bristol.

3. *The pronoun* I, *and the intejection* O.

4. *The beginning of every book, chapter, or paragraph; and the word immediately following a period.*

5. *The firſt word of every line in poetry. And,*

6. *A ſentence introduced as ſpoken by another; as* Nathan *ſaid unto* David, "Thou art the man." *In other cases capitals are now generally disused.*

PART II.

EXERCISES IN ORTHOGRAPHY AND SYNTAX.

LESSON I.

The Necessity of Diligence;—earthly Felicity uncertain.

THE certainty that life canot be long, and the probabillity that she wil be mutch more shorter then natur alow, aught to awaken every man to the acktive prosekusion of whatever she is desierus to perform. It is trew, that no dilligence can asertane suckcess: deth may intersept the most swiftest carrear; but he who are cut of in the execushon of a honest undertakeing, has at least the honnner of faling in his rank, and as fote the batle, tho she has missed the vicktory.

Brite and lastin blis below
Are all romanse and dream;
Onley the joys selestial flows
In an eternal streme.

The plessurs, who the smileing day
With large rite hand bestow,
swiftly her left conveys awa,
and shufles inn our woos.

So have i sene a muther play,
And chete his sily childe,
she gave and toke a toi away,
The infant cried and smiled.

LESSON II.

On Verse, Rhyme, &c.

THERE is two ways of writeing on a subject, namely, prose and verse.

Prose his the comon way of riteing, without beeing confined to a certain number of sinnables, or haveing the truble of desposing the words in any perticuler forme.

Verse requires words to be rainged so, as that the acksents may fall on perticular sinnables, and make a sort of armoney to the hear.

This is termed metre or measure. To this rhime are generaly added; that is, to make two or more verses, neer to each other, end with the same soond. Thus,

But O unuterable grace!
The eternal Sun take Adams plaise;
Doun to the world the Savier flies,
Stretches is naked armes and dyes.

That kind of poetry, where no regard is had to the correspondance of the last soond of won verse to the last soond or sinnable of another, is called blank verse.

LESSON III.

Continuation.

IN meter the words must be disposed so that the aksent may fall on evry sekond, fourt, and sixt silable; and also the eith, tent and twelft, if the lines run to that lenth. The following verse of ten sillables may serve for an example.

The monark spoak, and strait a murmur rose.

But inglish poetry alows of frequent vareations from this rewl, espeshally in the first and second synnables of the line; as of the verse which rhymes

with the foregoing, where the aksent his laid upon the first synnable.

Loud as the surges, wen the tempest blous.

But there are two sorts of meter, which varies from this reule; one of which are, when the verse containe but seven sinnables, and the aksent lies upon the first, thurd, fift, and sevent. As in the following;

Could we, which we niver can,
Strech our lifes beyond there span;
Buty like a shaddow flyes,
And our youth before us dyes.

The other sort of meter has a running hastey soond, and requiers an aksent upon evry third sinnable.

'Tis the voice of the slugerd, i herd him complane,
You have wak'd me to soon, I must slumber again:
As the dore on his hinges, so he on his bed
Turn is sides and is shoolders, and is hevy hed.

LESSON IV.

The ancient Britons.

THE peeple which first lived in this iland ware the Galls and afterwards the Brittans.

The Brittans were tall, wel maid, and yellow hared. They frequentley lived to the age of one hunderd and twenty yeer, oweing to their sobryetie and temporance, together with the holesom heir of the climat.

The use of cloths was skarsly known among them. Som of them which inhabited the southarn parts, coverod there nakednes with the skinns of wild beests, which they thrue carlesly over them, not so mutch to defend themselfs from the could, has to avoid giveing offence to straingers, which came to trafick with them.

By way of orniment, thay used to cut the shaipe of flours, trees, and annimals on there skin, and afterwards painted it of a skie blew, with the juce of wood. Thees colures never woar out.

They lived in woods and hutts, covered with skins, bows, or turf. Their touns or vileges was a confused parsil of hutts, plaised at a little distence from each other, without any order, or distinktion of streets. Thees touns was generally in the midst of a wood, defended with ramperts, or moundes of erth throun up.

Ten or a dosen of these brittains, frends and brothers. lived together, and add there wifes in common. There food was milk, and flesh got by hunting; for there wuds and planes was well stocked with game. Thay kept there fish and tame fouls for plessur, being forbid by their relidgion to eat them.

LESSON V.

The Lion, the Wolf, the Dog, and the Fox.

A FABLE.

A Lyon, has the fabel sais, won day sent for an wulfe, and axed him weather he had not a stinkin breth? Yes, say the wulf; for witch the lyon toar him in peices; he then sent for a dog, and axed her the saim queshtion; the dog replys, No, hit his verry swete, for witch he toar her also in peeces: after witch he cent for a fox, and repeeted the inquirey; the fox replys, pleese yure honner, i has a sad could in me hed, and i canot smel; bi witch ansur he saved is lief: the wulf was distroied for teling a ly, the dog for tellin the treuth, wile the fox was spaired throo is cunnin; hense you shud lern to be has wize has sirpents, and armles as dovs; you may be percekuted for tellin the trewth, but you must inevitably be distroied if you delightest in tellin lys; therefore be uprite and sincere in all you says and dus, let wat wil be the concequence.

LESSON VI.

The Rattle Snake.

THIS cretur are bred in America, and in no other part of the world. It his has thick has a man's legg, and four, five or six foot long. In moast perticulers it resembles a vipre. He difers, however, in haveing a large skale, who hang like an penthouse over each eye.

It is of an orrange, tauney, and blackish coloure on thay back; and of a ash-coloure on the belie.—The mail are distinguishod from the female by an blackish velvit spot on the hed, and by the hed being smaler and more longer.

But what distinguishes her from all other annimals, are its rattel, an instrument lodged in its tale, buy whom it make sutch an lowd, rattling noise, that its aproach may be perceaved, and the dainger avoyded.

LESSON VII.

Continuation.

THIS rattel, who his plased in the tale, is, when taken out of the boddy, not unlike the curb chane of a bridel. It his composed of several thin, hard, holow bones, linked to each other, and rattleing upon the most slitest motion.

The young snaikes, of an yeer or two old, have no rattel at all, while maney ould wons have from eleven to thurteen joints each.

The bight of this serpant is certen deth. It movs along with the moast majestic rapedity. If unprovoaked, it niver medles with aney thing but its nateral pray; but when aksidentaly trode upon, or persewed to be destroied, it then makes a desperat defense. It erekts itselfe upon its tale, throws bak the hed, and inflikts an woond in a moament, and after

that a sekand. When this is don, it his said by sum, to remaine torpit and inactive, without even attempting to eskape.

LESSON VIII.

The Improvement of Time.

IT woud seme imposible to a solitery speculatist, that a humane beeing can want imploiment. To be borne in ignoranse, with a capasety of knowledge, and to be plased in the midst of a world filled with veriaty, perpetualy presing upon the senses, and irritating curosity, are surelie a sufisiant security against the languishment of inatension.

Novilty are indeed necesary to preserve egernes and alakrity; but art and nature has stores inexaustable by humane intelects; and every moment produce something nue to him, which has quickened is facultys by dilegent observation.

There are a high and noble imployment, to whom all facultys is adapted by him who maid them. The dutys of relidgion, sincerely and regularly performed, wil allways be suficient to exalt the most meanest, and to exersise the most highest understandin. The minde will never be vacant, who are frequently recaled by stated dutys to meditasion on eternal interests: nor can any hour be long, who are spent in obtaneing sum nue qualificasion for celesteal hapines.

LESSON IX.

An Epitaph.

ON a grave-stone, in the chansil of Halifax church, are the folowing inscription:

Hear lieth the boddy of Hannah, the wife of Henry Greame, of Shaw-hill, in Skircoat, which departed this life the 13th day of September, 1727, in the 67 yeer of hir age.

She, which took up her rest within this tome,
Had *Rachel's* face, and *Leahs* fruitful wome,
Abigails wisdom, *Lydias* faithful hart,
With *Marthas* cair, and *Marys* better part.

ANOTHER.

On a stone covering the grave of three infants, the offspring of Mrs. Holden.

Lament not, muther, oft the fruteful wome
Is but an anti-chamber to the tome;
In tender love the inspirer of our breth,
Prevent our sorrows by a speedy deth.

LESSON X.

Of Knolles's History of the Turks.

THIS authur as displaied all the excelences that naration can admit. His style, tho somewhat obskured by tyme, and sometimes viciated by falce witt, is pure, nervous, elevated and clere.

A wunderful multiplisity of events are so artfully arranged, and so distinctly explaned, that each facilitates the nowledge of the next.

Whenever a neu personage is intredused, the reader are prepaired by is carakter for is akshons; when a nashon is first ataked, or sitty beseeged, he his maid aquainted with its hystory, or cituasion; so that a grete part of the world are brout into vue.

The discripshons of this auther is without minutnes, and the digresions without ostentashon. Collateril events is so airtfully woven into the contexture of his principle story, that thay canot be disjoined, wishout leaving it laserated and broken.

LESSON XI.

Continuation.

THERE are nothing turged in this authers dignety, nor superfluous in its copiousnes.

His orrasions only, which he feins, like the anshent hystoreans, to have been pronounsed on remarkable okasions, is tedeous and languid; and sinse thay are merely the sports of immagination, prove how much the juditious and the most skilfullest may be mistaken, in the estimate of their own pours.

Nothing coud have sunk this authur into obskurety but the remotnes and barbarety of the peeple, whose storey she relates. It seldom hapens that all circumstances concur to hapines or fame. That riter which mite have secured perpetuity to is name, by a hystery of is own country, as exposed himself to the dainger of oblivian, by recounting interprizes and revolushons, of which non desier to be informed.

LESSON XII.

Character of Lord Clarendon, as an Historian.

HIS diction his neether exact in itself, nor suted to the purpose of hystery. It his the efusion of a mind crouded with ideas, and desirus of imparting them; and therefore allways acumilating words, and involving one clause and sentance in another.

But there his in this negligence a rude enartifishal magesty, which, without the nisety of labored eligance, swels the minde by its plenetude and defusion.

His naration are not sufficiently rapid, being stoped too frequently by perticularetys, which tho they mite strike the authur, who was present at the transaksions, wil not equaly detaine the atension of posterity.

But his ignorance or carlesnes of the arte of riteing are amply compensated by his knowledge of nature

and of polisy; the wisdom of is maxims, the justnes of is resonings, and the variety, destincktnes and strength of is carakters.

LESSON XIII.

Epitaphs.

JAMES Lister, of Shipden Hall, Gentleman, who left a disconsolate widdow and ten children, Nov. 4, 1729.

Natur will weep, but O repres the teer,
Since Christ and is salvation is so neer.
The gospel sound invites hus to rejoyce;
Who woud not harken to a Saviours voise?
His grasious cauls with plesure we obay,
And wate the morning of a brighter day.

In memory of Mrs. Lister, late wife of the above gentleman.

Blest is the ded, proclames the voyce above,
Which die in Christ, aquainted with his love;
They rest from labour in the peseful tome,
And rise to glory in the life to cum.

LESSON XIV.

Discontent.

WE takes strainge plesure in our pane,
And makes a mountain of a grane;
Asume the load, and pant and swet,
Beneathe the imaginery weit.
with our dere selfs we live at strife,
While the moast constantest seens of life
From pevish humers are not free,
still we afects varietee.
Rather then pas one easie day,
We frett and chide the hours away;

Grow weary off this sircling son,
And vex that she shud ever run
the same ould track; and still, and still,
rise red behind yond estern hill;
And chide the moone that darts his lite
Thro the same casement evry nite.

We shift our chambers and our hoams,
To dwel were truble never coms:
Silvia as left the sitty crowd,
against the courte exclames aloud,
Flys to the wuds; a hermit sainte!
She loaths his patches, pins and paint,
Dere dimonds from his neck is torn:
But humer, that eternal thorne,
Sticks in hir hart: she's huryed still
'Twixt her wild passions and hir will.
Hapy the soul that virtue shews
To fix the plaise of her repose,
Needles to move; for she can dwel
In hir ould grandsires house as well,
Virtue which niver loves to roam,
But sweatly hides hirself at home;
And, easy, on a native throne
Of humble turf sits gently down.

LESSON XV.

Richard II.

HE was the sun of *Edward*, caled the Black Prince. It is recorded of him, that he opresed his subjects; that he squandered away is revenews to very bad purpuses; that he inriched is favorites with the property of is peeple; that he put his unkel, the duke of *Gloucester* to deth, without triing him akording to the laws of *England*, and executed many other persons unjustly.

The

The end of this prinse was trajical. He were imprisoned in *Pontefract* castle, in *Yorkshire*, and eight men was sent to murther him, heded by Sir *Pierce Exton*.

Richard forsed a batel-ax from one of the asasins, which all rushed in uppon him. He defendid himself so vigarously, that he killed four of the asaleants, when hapening at last to cum nere *Exton*, who had jumped uppon a chare, he struck the king so furious a blow upon the hed with a club, that he killed him instantly.

LESSON XVI.

King John.

JOHN, king of *Ingland*, was won of the weakest and the most woarst of men. He took possesion of the crown on the disease of *Richard* I. tho his nephew *Arthur* of *Bretagne* had an undoubted rite to it.

He were uneversaly haited of the peeple for his arbitrary prosedeings boath in church and staite.—The poape, *Innocent* III. excumunicated him for is vile practises. Upon this, he rezined the croun and kingdom to the popes nuncio, and agrede to pay a yeerly trebit for them, of a thousande marks, as the popes vassel.

Yet this weake prince immortalised his name, by granting the barrans all that they required. In perticuler, he sined too chartars, which is the bulwarks of our fredam.

The first was caled *Magna Charta*, or the greate charter. The sekond, the *Charter of the Forists*.—These too chartars have since bene the moast surest foundashon of the libertys of this nashon. *John* dyed at *Newark*, in October, 1216.

LESSON XVII.

Warmth in Argument.

LORD Shaftesbury, I remembers, in his caracterisicks, relate the storey of a cloun, which were preasent at the debaits of the docters in the uneversety of Oxford. Tho she was equaly a strainger to the subjects and the languege, he semed to listen with great atension, and to receeve mutch plesure from they. A gentelmen comoner, which standed neare he, and observed the emoshons expresed in is countinance, enquireed what amusment they could finde in hereing sutch disputes, sinse it were imposable that he shuld even know to whitch side the victery inclined. Sir, replyed the cloun, I is not sutch a foul has you immagins me to bee, for I canne easiley sea which his furst putt into a pashon.

Commen sense diktated this observashon to thee cuntry man that he which was superier in argument wouldest mentain is composur of minde; wilst his antaggonist wood naturally becoms violant and angry, becaus unable to suport is cause by the forse of reson.

LESSON XVIII.

Lisbon.

THIS citty is the capitol of *Portugal*. It is a large, rich, selebrated citty, one of the principal of *europe*.

The nue towne is mutch more handsomer then the former, which were distroied. the plan is reguler, the streetes and squares is spacious, and the bildings is ellegant. The arbour will contane ten thousand shipps, which rides in the most greatest safety: and the citty being vued from the southren shoar of the river *Tajo*, afords a butiful prospekt, as the bildings gradualy rises above each other.

This citty his yet deformed with a trybunal of the inquisision; and so terible is the sekresy and silence wherewith it is condukted, tho it be onley now used as a state trap, held in *terrorem*, over the peeple, that the poore inhabitants, in pasing by this den, this eklesiastical *Bastile*, cros themselfs, and ofer up a petision to the Virgin, or to som saint, to preserve them from it.

LESSON XIX.

Earthquake at Lisbon.

ON Nov. 1, 1755, there were the most dredfulest erthquake at *Lisbon* that had bene herd of for manny yeers. It laid the citty in ruins. No spektakel coud posibly be moor tremendious, then the site of that citty. About ten thousande persons lost there lives, but the *Inglish* then resident in *Lisbon* suffered the least.

Nov. 28th, on a moast benivolant mesage from his majesty, one hundred thousande poundes was voted, for asisting the distresed peeple of *portugal*.

A great part of that som was expended in rise, corn, flower, *irish* beef, and manny other nesesarys. His *portugeze* magesty returned the warmest thanks to the king and the peeple of *Great Britain* for this sesonable suply. The gud efects of this act of generosity has bene, on maney okasions, experienced since.

LESSON XX.

Sensuality.

FLORIO, and Alonzo was scool-fellows, and insepparable cumpanions, at Eton. They was both profusly supplyed with monny, by there two indulgant parants; and they spended it, not in thee

pursute of activ diversions, in the purchas of books, or in the offeses of umanety, but in caiks, tartes and sweet metes. With this thay continually gluted themselves; and has the hed his allways stupefyed when the stomak are overloded, they was the most greatest dunses in the school. Florio, whose pours of digestion was much feebler than those of is frend, became pail and immaciated as he growed in stater.

His apetite was nice and delicate, and he lothed every kind of foode but sutch as aforded the most savoury and exquisite relesh. His mony was soon expended in the gratiffecation of his palat; and he was redused to practice the moast meannest arts, to obtane supplys for fresh indulgenses.

LESSON XXI.

Continued.

ALONZO, whos strength of constetution convirted into nurishment the unwholesum paistry, who he so gredily devoured, became lusty and corpulant; but his complection was wan, his flesh bloted, and his bely unaturaly swolne. His appetite was rather vorations than nise: and he consumed has mutch food at one meel, as would have suffised, with temperance, for three.

He dyed of a appoplexy, at the age of thirty.

Sensualitie is a vise which contamenate the boddy, depres the understanding, deden the moral fealings of the hart, and degraid the humane species from the exalted rank which thay holds in the creation. It would be shoking to relait all the examples of it, whom ancient and moddern histery affords.

LESSON XXII.

DISTRES and curositie brings me to town. Oppertunety of doeing good should not bee neglected.

A good deal depend on the propper manner of a boys beeing Edicated.

Just as the twiggs is bent the trees inclined.

Avoide expencive devershons, least it brings thou to povertie.

Some persons hardlie recons those among there plesurs for whom they do not pay a high prise: this is boath bad reasonin and bad econemie, the sweetest and moast inocentest plesurs is those whom the kind auther of our bein bestows, and who costs us nothing.

Shun idolnes at all times, if thou wishes to be wise and hapy.

Soloman sais, go to the aunt, thou slugard, consider his ways, and bee wise.

A boys atentiv disposition and good actshons renders him valuable, and more worthier of esteme and comendashon.

A idle boy is an trouble to the master, a plague to all the asistance in the scoole, and a discredit to every one Which as the care off Him.

i Dout not you was tould as much before now.

LESSON XXIII.

EXcesive merryment is the parant of greif.

Many things is plausible in theory, which fails in practise.

Learning and knolledge is atained by slow degres. They are the reward only of dilligence and patiance.

Let us studie to live peaseably with all men.

Whatever promote the interest of the soule, his also condusive to our present fellisity.

Pashion is the drunkenes of the mind.

The peazants cotage contanes peraps as much content as the emperers pallace.

A reguler and virteous edicasion are of verry great importence.

If we are so conseated as obstinately to reject ad-

vise and council, we may expect to be diserted by our frends.

LESSON XXIV.

HOnour, prophit and Pleſſur is sometimes called the worlds trinity. they are indede its three cheef and principle idles; each of whom may draw a mans hart from is maker and Soveren, and be thee Means of is ruine. bewair of they therefore, and of all their sutle incinuashons, if you wood be safe and hapy in this world or the next.

LESSON XXV.

The Spider.

WHO as taught this litel animel, in other respekts so contemptable, to forme such fine threds, so equal, and so artfully suspendid?

Who as larnt it to beginn with fixeing them to sertain points, to join them all in one comon senter, to draw them furst in a write line, and then to strengthen them by sircles exactly paralel?

Who as taut it that these threds shoud be an snair to catch other annimels which have winges, and which it cud not intangle but by these stratagems?

Who as taut it to fix itself in the senter of the webb, were all the lines meet, conceled from site; and where it his necesarily informed by the most slitest motion, that some pray has fallen into its nets?

LESSON XXVI.

Insects.

WE is apt to look upon insekts as so maney rude skraps of creasion, and to rank them amongst the refuse of things.

Wheras, if we examin them without prejudise, and with a little attension, they will apear sum of the moast pollishedest peeces of devine workmanship.

Manney of them is dekt with a profusion of finery.

There *eyes* is an asemblage of microscopes; the mekanism of which is inconceivably nice, and finished in the highest perfekshon.

There *dres* as all the veriaty and luster of coulers. It is set with an arangement of the most briliantest gems, and boardered with fringes, more richer far than the most costliest silks.

There *wings* is the most finest expansions immaginable. Cambrick is meer canvas, and lawne is course as sackcloth, compaired with those inimitible webs.

The *caces* which incloses there wings, glitters with the most glosiest varnish; they are skooped into ornamental flutings; they are studed with radiant spots, or pinked with elegant holes.

These litle creturs are all of them equiped with weapons, or endued with dexterity, who qualifies them to seize their prey, or eskape their foe; to dispatch the bissnes of there respektive stations, and injoy the plesures of there perticuler condition.

LESSON XXVII.

Birds' Nests.

THE god of nature has given instruction to the wylde and warbeling inhabitants of the bow.

The skil with which they errect their houses, and adjust their appartments, are inimitible. The causion with which they sekrete their abodes from the serching eye, or entrudeing foot, are admirable.

No genneral, tho fruteful in expediants, coud plan a more artfuller conceelment. No arkitect, with is reule and line, coud bild so comodious a lodgement.

Give the most selebrated artifiser the saim matereals,

who these weke and unexperiensed creturs uses; let a *Jones*, or a *De Moivre*, have onley som rude straus, or ugley sticks; a fue bits of durt, or skrapps of heir; a sory lok of wull, or a course sprigg of mos; and what wood they maik of them? What workes, fare with delikasy, or fit for service, coud thay produse? Yet of such mene meterials the burds makes there butiful nests.

LESSON XXVIII.

The Wren and her Nest.

THE *swan* has large swepeing wings and a copeous stock of fethers, to spred over her egs and young. The *wren* maiks up in contrivanse what his defisient in hir bulke. Smal as she is, she intends to bringe forth, and will be obleeged to nurce up, a very numrus isue. From the preparashon she make, a man mite supose that she add realy sit down, and counted the cost, and conserted hir skeme. As tho she have delliberated with hirself as folows:

I shal lay not a cupple of egs, but neer a shore. From theese, i am to produse a house ful of yonge. but how shal I have warmth, unles hart suply what natur as denyd, sufisient to hach the embrioes, or cherrish the infantes?

Therefore, with the moste corectest judgement she desine, with indefategable asiduety finiſhes, a nest propar for hir purpos.

It his a neat *rotund*, lengthened intoo an *oval*, botomed and valted with a reguler *concave*.

To preserve it from rane, it as several coatings of moss, to defend it from could, it has but one window, and onley a single doore; to render it both elegant and comfortable, it have *carpits* and *hangings* of the moast softest and the most finest down.

By the help of this curious manshon, our little lady becoms the muther of multetudes.

The vivifying heat of hir boddy is, dureing the time of inkubasion, exceedingly augmented. hir House are like an ovan, and greatly asists in hatching hir younge. They no sooner bursts the shel, then they finde themselfs skreened from the anoianse of the wether; and moast agreably reposed, amidst the ornaments of a pallace, and the warmth of a bannio.

The truth of the matter is, that the ren, in all hir semeing foresite, and circumspect behaviour, acts she know not what; onley she acts what eternal wisdom knows to bee necesary, and what devine goodnes prompts her to performe.

LESSON XXIX.

Light.

LIGHT are succesively propagated with the moast amazeing swiftnes; for they comes from the son to the erth in about seven or eight minits, tho at the distence of eightie-two milions of miles.

The witenes of the sons lite, is owing, it is supposed, too an mixter of all the originale colours in a dew propportion.

Whitenes in other boddys is a disposision to reflekt all the colers of lite neerly in the same proportion as they is mixed in the origenel rays of the son.

Blacknes, on the contrarie, his onley a disposition to absorbe or ſtifle, without reflexion, moast of the rays of every sort who falls upon it. And it his for that reson, we may suppose, that black cloathes is warmer then those of any other couler, because they dose not reflekt, but drink in the rayes.

Yet the inhabitance of *Naples*, tho in so hott a clime, for the moast parte were black. So prevalant is custom.

LESSON XXX.

Creation.

THE loftie pillers of the skie,
And spacious concave raised on high,
Spangled with starrs, a shineing fraim,
Its great original proclame;
The unweried son, from day to day,
Powers knolledge on her golden ray,
And publishes to every lande
The work of a almighty hand.

Soone has the evening shades prevales,
The mone take up the wonderous tail,
and nitely to the listening erth,
Repete the storie of his berth:
Whilest all the stars who round her burrne,
And all the plannits in its turne,
Confermes the tidings as thay roll,
and spreds the truth from pole to pole.

What tho in solemn silance all
Moves round the dark terrestriel bal;
What tho no real voise nor sound
Amid there radient orbes be founde;
In resons hear thay all rejoice,
And uters forth a glorius voice,
For ever singinge has it shines,
The hand that maide us is devine.

LESSON XXXI.

Gratitude.

HOW cherful along the gay mede,
The daysie and cowslip appears!
The flocks as they carlesly fede,
Rejoyces in the spring of the year;

The mirtles that shades the gay bours,
The herbage that spring from the sodd,
Trees, plants, cooling frutes, and sweet flours,
All rises to the prase of my God.

Shall man, the great master of all,
The onley incenseble proove?
Forbidd it, fare gratetudes call,
Forbidd it, devotion and love!
The Lord who such wonders coud rase,
And still can distroie with a nod,
My lips shall incesently prase,
My soul shal be rapt in my god!

LESSON XXXII.

The Contemplatist.

FAR from the trase of lawles men,
From pours unboundad swa,
Midſt peasefull seens of solitude
I hale each riseing day.

The bissy world, with all his cair,
And all its noise and strife,
Intruds not hear; nor ere disturb
My solitery life.

This peaceful cott for thrice ten yeers,
Have bene my blesed aboad;
Were neether pomp nor pleasur strive
To draw me from my God.

Ful thurtie yeers from follys route
To fansys train I ran,
Stil hopeing I mite chanse to finde
Were hapines began.

But ah! this worlds a splendid dreme,
Thees honers but a chete;
A gawdie nothing—fare without,
But all within decete.

To plesures shrine I dayly bowed,
And joined the gidy thronge;
Yet still returned unsatisfied,
Nor could bee hapy long.

In haste I turned my wandering stepps,
Relidgeons path explored;
Renounsed the world, its vane persutes,
And naturs God adored.

Each mortal plesure sone depart,
and leave no trase behind.
But fel vexation and remorce,
Which stings the humane mind.

LESSON XXXIII.

Jerusalem.

AFTER *David* had conqered the *Jebusites*, *Jerusalem* becaim the capitol of *Judea*, 112 miles south west of *Damascus*, and 45 from the *Mediterranean* sea. Lat. 31. 55 N. Lon. 35, 25. E.

It were plesently cituated, beeing surrounded with valies, and encumpased with mountains. Its bildings was magnifisent and uneforme; it was the roial sitty, and even called the *sitty of God, the delite of the nasions, the faithful sity, the sity of truth, and the joy of the whole erth.*

Hear was the tempel of God, the moast magnificentest edifise the son ever saw.

In the tempel was the arke of the covnant, the mersy-sete, the two tabels of the testimonie, the goulden pot which had mana, the rod of aron which buded.

The stretes of *Jerusalem* was honoured with thee footsteps of the Saviour and redeemer of mankind. There he preched the gospel of the kingdom, and wroute maney meracles to confirm is mision.

Nere

Nere this sity he sufered, bled and dyed for the sins of men, *obtained eternal redemsion for them, and by one ofering, perfekted for ever those that is sanctifyd.*

Nere this sity he was buryed, but rose again the thurd day, and ascended into the hevens in our nature, to apear in the presence of God for us.

In this sity he powered forth his Holie Sperit on is apostels, to quallifye them for there work. Here his gospel kingdom was first established, and florished in primitive puraty. His word ran, and were gloryfied, thousands were converted, beleeved in his name for the remision of sins, rejoised in is salvation, was of one hart and of one soul, and continued stedfastly in the apostle's doctrin and fellowship, in breaking bred and in prayrs. Well mite it be said of *Jerusalem, Glorious things is spoken of thee, O sity of God!*

LESSON XXXIV.

Winter.

WHEN we here the winde and rane
Deluge all the neibouring plane,
The sheltring roofe, the plentious borde,
Grateful plessur shoud aford.
Pitty then shoud fil the brest,
Kind consern for thee distrest,
Wo, deprivd of plentie lies,
Subject to th' inclemant skyes.
Let us haste to sooth there grief,
To there wants extend releef;
Simpathetik lern to shair
What starving poverty must bear.
If while with abundence blest,
Could can interupt our rest,
What must indigence and woes
From its rigors undergoe?

We can oft the ours begile,
Round the ruddy fire smile;
When no fears of want alarms
Winter evnings have a charm.
Snows and rains will sone be ore,
Blustring storms will sease to rore;
The gloomy monthes will sone be past,
Winter will not always last;
Chearing spring will then suksede;
Natur's God hath so dekreed.
So when to life we bid adiew,
More fairer senes will rise to vue;
The changeing rounds of time shall cese,
And its wos be hushed in pease;
If of saveing grace posessed,
We shall be for ever blest.

LESSON XXXV.

Gravitation, Attraction, &c.

GRAVITY is that universal disposition of mater which inklines, or carys the more leser parte towards the senter of the more greater parte; which his cauled weit, or gravitashon in the lesser boddy, but atraction in the more greater; because it draw, as it wear, the leser boddy to it.

Thus, all boddys on or nere the erth's sirface, has a tendensy, or seeming inclinasion, to desend towards the middle parte or senter; and but for this principal in natur, the erth could not subsiste as it is, considering its forme and cituation in the universe.

For the erth are nerely round; captain *cook*, and many other navigaters, has sailed round it; and has it is suspended in such an mity void of spase, and allways in mosion, what shud hinder the stones, the water, and other partes of mater, from falling from the sirface, but this universel law in natur, under the almightie arm of the creater. Atrakshon and gravitashon, by is apointment, keeps the universe in ordar.

LESSON XXXVI.

Cohesion.

WHEN bodys are so attrakted by each other as to be united, or brout into close contakt, they then adhear, or cohear together, so as not to be easaly separated.

This are cauled in filosofy, the pour of cohesion, and are undoutedly that principal which binde large boddys together. For all larg boddys is maid up of atoms or partikles inconseivably small.

And this coheshon will be proportioned to the number of partikles, or quantity of the sirface of boddies, that comes into contakt, or touches each other. Those boddys who is of a sperical form will not adhear so strongly has those that is flat or squair; because they can onley touch each other at a certain point.

This his the reason why particles of water and of quicksilver, which is globiler, or rounde, is so easely separated with a touch; while those of mettles and som other bodies, is not to be parted but by great forse.

Take, for experiment, too ledden balls, pair or file of a part of each, so that the too flat partes may com into close contakt; then gently twist and pres them togethar, and they will unite so fermly, that it will require a considerable forse to get them asundar.

LESSON XXXVII.

The Moon.

THE diametre of the mone is 2,180 miles. He moves round the erth in the same maner as the erth dose round the son, and performes her synodical mosion in 29 days, 12 hours, and 44 minits, tho the periodikal his 27 daies, 7 hours, and 43 minits.

By this mosion of the mone is ocasioned the eclipses of the son and of the moone; and the diferant apearances, aspekts or faces she at diferent times puts on.

For when the erth is so situated betwene the son and the moone, that we se all her enlightened parts, it his full moone. When the moone is so cituated betwene the son and the erth, that her inlightend parts are hid, or turned from us, it is new moone; and when her cituasion his such, that only a porsion of her inlightened part are hid from us, we se a horned moone, or a gibbous moone, according to the quantitie of the enlightend part which we can perceive.

The total or longest eclipse of the moone happens when the erth is directly betwene the son and the moone, and prevents the lite of the son from falling upon the moone, and being reflekted by it.

To ilustrate this by experiment; place a candel on a tabel, and call it the son. Take a cricket-ball, and write on it, *the earth*, and a nut, and write upon it, *the moone*.

By a string fastened to the ball and the nut, tie them up to the seeling, in a direct line from the lite of the candel; the cricket-bal eight inches from the candel, the nut two inches from that, and exactly behind it. You will see, that the lite of the kandel shineing on the cricket-bal, will not reache the nut, which you cal the moone. The last will be obscure, as the moone in an eclipse. The cricket-bal, or the erth prevents the rays from falling uppon it.

LESSON XXXVIII.

Maxims, &c.

SOME men is maid poor by there own falts; some by the falts of others.

Many men mistakes the love for the practise of virtue; and is not so mutch good men, has the frends of goodnes.

The luster of diamonds are invigerated by the interposition of more dark bodies; the lightes of a picter is created by shaids.

Forms of government is seldom the result of mutch deleberation. it is fraimed by chanse in populer assemblys, or in conquered countrys, by despotik authorety.

To tell our own secrets his generaly foley, but that foley is without gilt; to comunicate those with whom we is entrusted are allways tretchery, for the most parte combined with foley.

LESSON XXXIX.

Maxims, &c.

A Modist man preserveth is caractor, has a frugal man dos his monny.

Is that the lady who you visited yesterday? Yes. My sister and me was at her house all the evning. We was very agreably entertaind.

Humane caracters is by no means constant; men chainges by chainge of place, of fortune, or aquantance; he which his at one time a lover of plesur, is at another a lover of mony.

The obedeance of children to there parants are the bacis of government, and set forth as the mesure of that obediance whom we owes to those which providence as plaised over we.

LESSON XL.

The Dexterity of Birds in concealing their Nests.

WE extoll the comander, which knows how to take advantage of the grounde; which can make the son and the winde fite for him, as well has his troopes.

Does not this prase belong to our feathered leaders? Who pitches their tent, or fixes there pensile camp, on the daingerous branchis who waive aloft in the are, or danse over the eddys of the streme.

By this judishus dispofition, the vernel gails rock there cradel, and the murmuring waters lul there younge; while boath concurr to terify the shepard, and keep the schole-boy at a trembling distence.

Som hides there littel household from vue, amidst the sheltar of intanglin furze. Others remove it from reach, in the verry center of a thorney thicket.

By one strategim or anuther, they are generally as *sekure* and *unmolested* in there feebel habitashons, as the foxes, who intrenches themselfs deep in the erth, or as the rabbits, who retires to the rock for there citadal.

LESSON XLI.

The pious Man's Lamentation over impenitent Sinners.

ARISE, my tenderest thouts, arise,
To torents melt my stremeing eyes!
and thou, my hart, with anguish fele
Thoos evils which thou cannot heale.

Se humane natur sunk in shaim!
Se skandals powerd on Jesus' naim!
the Father woonded through the sun!
The world abused, the sole undone!

Se the short coarse of vane delite
Closeing in everlastin nite!
In flaims who no abatement knows,
the brinie teers for ever flows.

My God, I feel the mournful scene;
My bowels yeerne over dying men:
And fane my pitty would reclame,
and snatch the firebrands from the flame.

But feebel my compasion proves,
and can but weepe were moast it loves;
Thine owne al-saving arm imploy,
and turne these dropps of greef to joy.

LESSON XLII.

The divine Saviour precious to him that believes in his Name.

JESUS! I loves thy charming naime,
It is musick to my hear:
Fain would I sound it out so loud
That erth and heven mite heer.

Yes, thou is precious to my soule,
My transport and my truste:
Jewils to the is gawdie toys,
and gould are sordid dust.

All my capashus pours can wish,
In the moast richly meets;
Nor to my eyes is life so deer,
Nor frendship half so sweete.

Thy graise still dwells upon my hart,
and sheds its fragranse there!
The noblist bame of all its woonds,
The cordial of its cair.

I will speke the honers of thy naime
With my last labouring breth;
Then speechles clasp the in my arms,
The antidoat of deth.

LESSON XLIII.

The Felicity of a good Man.

THE good man is wone who knows the naime of the blesed God; who has such a depe, experimentale, and opperative aquaintance with thee

glorys and perfekshons of his natur, as determinatly to sett his love upon he; to make hee the supreem object of his most ardentest, and moast constantest affection.

The most sublimest and the most annimating hopes is granted to persons of such a karacter.

Their prayers shall be allways ackceptable to the Most High; tho they may, and must be called out to their shair in the trobles and callamitys of life, yet they may asure themselfs of the devine presense in all; this shal isue in their delivrance from evry evil, in their exhaltasion, sometimes to destingueshed honour and esteme among men, and it may be, in a long coarse of useful and hapy yeers on erth.

Shoud it be otherwise, there lives shal undoutedly end in seeing, to there perpetual delite, the compleet salvation of God, in a world were thay shal injoy lenth of daies for ever and ever; and emploie they all, in adoreing the greate Auther of there salvasion and felicity.

Becaus he hath sett his love uppon me, therefore will i deliver him; I will set him on high, becaus he hath known my naime; he shal cal upon me, and I will anser him: I wil be with him in troble; I will deliver him and honour him: with long life will I satisfy him, and show him my salvasion.

LESSON XLIV.

The gracious Message of the Redeemer of Men.

HARK the glad sound! the Savier coms,
The Savier promised long!
Let every hart prepair a throne,
And every voise an song.

On him the Spirit, largely powered,
Exherts its sakred fire;
Wisdum, and mite, and zele, and love,
His holie brest inspires.

He coms, the prisoners to releace
In satins bondige held:
The gaits of bras before him burst,
The hiron feters yeeld.

He coms, from thikest filmes of vise
To cleer the mental ray,
And on the eye-bals of the blinde
To power selesteal day.

He coms, the brokan hart to binde,
The bleeding sole to cure;
And with the tresures of his graise
To inrich the humbel poor.

His silver trumpits publish lowd
The jubilee of the lord;
Our detts is all remited now,
our heritage restored.

Our gladd hosanahs, prinse of pese,
thy welcome shall proclame;
And hevens eternal arches wring
With thy beloved naime.

LESSON XLV.

Happiness always in Expectation.

IT semes to be the faite of man to seke all his consalasions in futurety. The tyme presant is seldam able to fil disier or imaginasion with imediat injoyment, and we are forsed to suply its defisiencys by recolektion or anticipation.

Evry period of life is obleeged to borow her hapines from the time to come. In youth we has nothing past to entertane us; and in age, we derives little from retrospekt but hopeles sorow. Beond the terminasion of our material exhistance, we is therefore obleged to extend our hopes, and almoste evry man indulgis is imaginasion with sumthing, which his

not to hapen til he as chainged his maner of beeing.

Sum amuse themselfs with intales and settlements, provid for the perpetuasion of famelys and honors, or contrive to obveate the disipasion of the fortuns, whom it as been their bisnes to accumilate.

Others, more refined or exalted, congratilate there own harts uppon the futer extent of their reputasion, and plese themselves in conjecturing what grete encomeums will be maid on them by their survive-ing friends.

It is not therefore from this world, that anney raie of cumfurt can prosede, to cheer the gloom of the last our.

But futurety as stil its prospekts. There is yet hapines in reserve, who, if we transfer our attenshon to it, wil suport us in the panes of disease, and the languer of dekay.

This hapines we may expect with confedense, because it is out of the pour of chanse, and may be atained by all that sincerely desire it, and ernestly persue it.

On this therefore every mind out finally to rest. Hope is the cheef blesing of man, and that hope onley is rasional, of whom we is sertain that it canot deseave us.

LESSON XLVI.

Mahomet.

IN the yeer of our Lord 571 was borne *Mahomet*, the founder of the *Mahometan Religion*. He was sertainly a greate generale and a greate politishon; but a moast enterprizing and suksesful imposture and tirant.

He lived to the aige of seventy, and then dyed of poyson, given him in a peece of mutton, by a *Jew*: who took this methode to know if he was a trew profit, and imortal, as he had frequently declaired himselfe to be.

The booke whom he published, contaneing his sistem of relidgeon, is caled the *Alcoran*. This book his full of contradikshons; for he often sais and unsais the same thing.

In one plaice he says, that he was the first that ever enterred paradice; in another, that wen he enterred, he founde men and wimen there.

In one plaice he sais, that *Jews* and *Cristians* shal be saved by there own relidgeon; in another, that non can be saved but those which beleve his *Alcoran*, and imbrace his relidgeon.

His *Alcoran* is full of blasfemy. For in one plaice he sais, that God prayeth for *Mahomet;* in another, that the Almighty swears by flies, worms, and such like creturs. He speeks blasfemy against Christ, in deniing his devinity, and against the Holy Ghost, in afirming that he is the cretur of a cretur. He boastes that his name is ritten on the throne of God, that he is the greatest of profits, and has more knowledge then all the men and angils in the universe.

LESSON XLVII.

Continuation.

THE rise and the pour of *Mahomet* was predicted in the *Revelation* maid to *John*, the beloved desiple of our Redeemer. It his aprehended by sum, that *Mahomet* is that littel horn which sprung upp among the ten horns of the grete and terible beaste of the papel *Roman* empire, destroiing three of thee *Roman* hornes, viz. the *Asians*, the *Grecians*, and the *Egyptians*. This horne had maney eyes, denoteing craft and vegelence, and it spoke loftey and blasfemus things.

The armys by which *Mahomet* propagated is relidgeon, is compaired to swarms of *locusts* comeing out of the botomles pit, and ocasioning greate devastasions among those which oposed his pour.

Mahomet pretends, that he once divided the moon, one half of whom fell into his lap, the other fell on the grounde. These two peeces he soldered together again. In memery of this lieing miracle, the *Mahometans* use the figure of the halfe moone as the insign of there standards.

LESSON XLVIII.

Continuation.

IN one parte of *Mahomets* conduct he is to be comended, that is, in oposeing idolatrus worship, and mentaining the unety of God.

He introduces a storey into his *Alcoran* concerning the patriark *Abraham*, who were originally of an idolatrus family, before the Almighty called him thence.

Mahomet represents *Abraham* as destroying all the idles of his fathers house with a hatchit, excepting one greate idle, upon the neck of which he hung his hatchet, saying, "Peradventer the peeple will acuse this grete idle of having broken the other."

The peeple seeing their idles thus broken, said, *Who have in this maner handled our godds? We hear it is a younge man named Abraham, which derideth them. Then they sade, Burne Abraham, and let us defende our godds.* But sais this liing profit, *We commanded the fire to lose its heat, to preserve Abraham; they would have tormented him, and we distroied them to save him; we conducted him into the land of blessing, and gave him Isaac and Jacob.*

LESSON XLIX.

The Paradise promised by Mahomet *to his Followers.*

THE blessed shal repose uppon bedds adorned with gould and preshus stones. They shal looke upon each other. Younge

Younge boyes shall go about them with vesels, cups, and goblets, ful of delisious drink, which shal not ofend the hed, neether intoxicate them.

They shall hav all the frutes that they can covit, and such viandes as they shal desire.

They shal have wimmen with black eyes, and who shal be wite as polished perls, for recompence of their good works.

They shal here perpetualy the voise of them that bles them.

They shal be nere an aple-tree, fresh, and without thorn, by flowing water, with stoar of frutes of all sesons. They shal use them with fredom, lying on delishus bedds.

We have created the dauters of paradise, virgins, for the content of them that shal have in there hands the booke of the account of their acktions.

The blesed shal repose on fair bedds, lined with krimson. They shal gather the frutes of the gardin to there contentment. They shal there have wives who shall not cast a looke but uppon them. They shall resemble corral and rubies.

There be other gardins wherein are herbs exseeding green, rivers, dates, pomgranates, and all sortes of frutes.

There be in these gardins, wimmen who have eyes exceeding black, covered with pavilions, &c. *Alcoran*, chap. 55, 56.

Such ideas of supreme felicety filled the mind of this sensual man; and such was the rewards he promised to his deluded followers.

Shud all the formes that men devise
Asalt my faith with trecherus arte,
I would call them vanity and lies,
And binde the gospil to my hart.

LESSON L.

The Dog.

THIS annimal eateth flech, and farrinacous vedgetabies, but not grenes.

His stomak digest boans: he use the topps of grass has a vommit; and lapps is drink with his tong; his sent is most exquisitest when his nose is moist; he treds lightly with is toas, scarsely ever swets; but when hot loll out his tong. He generaly wauks round the plase on which he intend to lay down. His sence of hereing is verry quick; when asleep he dreams. The femail go with yung sixty-three dais, and comonly bring from four to eight pupies at a berth. The mail puppys resembls the dog, the femail the bitch. He is the faithfulest of all anemals; his verry dosible; hate strainge dogs; snapp at a stone who is throun at he; houls at certain musicall noats; and barck at straingers.

This quadrupid is rejected by the Mahometans.

LESSON LI.

Interest and Envy.

THE uneversal and incesant competition among mankind for faim, pour, and riches, produse injury and malise by too motivs, intrest and envy; the prospect of ading to our posesions what we can take from other, and the hope of aleviateing the sence of our disparety by lesening other, though we gains nothing to ourself.

I is inclined to beleeve that the great law of mutual benevolance his oftner vialated by envy then by intrest.

Intrest can defuse itselfe but to a narow compas; it requirs some qualeties not uneversaly bestowed; it his seldom persued but at some hasard.

Envy may act without expense or dainger; it is practicable at all times and in evry place.

The frequensy of envy make it so familier, that it escape our notise; nor dos we often reflect upon its turpetude or malignaty, till we happens to feel its influense.

Envy is indeed a stubborn weed of the mind, and seldom yeeld to the culter of philosephy.

There is, however, consderations, wich, if carefuly implanted, mite overpour and repres it. It is above all other vises inconsistant with the caractor of a social beeing: it persues a hateful end by despicable means, and desire not so much its own happenes has anothers misery.

LESSON LII.

Lord Clarendon.

THE greate *Earl of Clarendon*, when he precided in the coart of chansery, his decrees was so equetable, that no apeal was ever maid from his desisions. The folowing anekdote may, in sum messur, illusidate the resons for is integrity, in the inequitus times in which he lived.

Whilst he was solisitor-general, in the rein of *Charles* I. he went, dureing the long vacasion, to visit is aged father in the countrey; and being one day wauking in the gardin together, the ould gentleman adresed his sun in the folowing maner.

Sun, you are now advansed to the most highest eminense at the barr, and may one time or uther precide on the bench. I have been tould, that gentlemen of your profesion is as reddy to engage in a bad as a good cause. But be asured, that if ever, in order to agrandise yourself, you shoud become a advocate for despotisme, at the expense of the liberty of your countrey, you may, like Samson *of ould, lay hould of the pilers, and dimmolish the fabrick; but you wil perish under the ruines.*

No sooner had the vennerable ould man uttered these words then he droped down in a fitt of appoplexy, and imediately expired.

This is sade to have hadd such an efect on the sun, that he was detirmined ever after to act consistantly with is conshence.

LESSON LIII.

Cowardice and Injustice.

A Litle boy was amuseing imself with a topp, whom he whiped with great expertnes on the flaggs in one of the stretes of H——. A oulder and more lustyer boy hapening to pas that way, snatched upp the topp, and would have escaiped with him, if the proprieter had not lade old of his cote, and prevented is flight. Remonstrances, however, was vane; and when the little boy ofered to rest the topp out of is hand, with more sperit then strenth, he received so many blows that he was obleeged to desist. His brother was returneing from scool, when he saw at a distance the unequal contest. But, before he arived, the senier boy, concious of his cowardis and injustis, and fereing to engage with one which was his mach, throwed down the topp and ran away with great presipitation.

LESSON LIV.

Roman History.

THE *Roman* hystery are ful of as great events as ever hapened on the theater of the world. Here we se a band of lawles robers, asembling togethar in a wud on the banks of the *Tiber*, after having ravished there neibours dauters, and gradualy extending there conquests over the staites around them.

The great republik of *Carthage* is obleeged to submitt to there yoke. They extendid their conquests

to the este as far as *Arabia*, to the southe into the deserts of *Libya*, and northwarde into the midle of *Briton*.

They was at last so filed with pride, as to boste that the son rose and sett in there dominions.

But there are nothing permanent in this world.

All humane things is subject to decay.

The same inormus empire who had been so long in formeing, is swalowed upp in her owne greatnes, and for sum ages past, nothing as bene left of it but the naime.

The boddy became too unweeldy for the hed, and those barbariens which the *Romans* had niver bene abel to subdew, powerd in upon them, and seezed there territorys, which they add long ruled with a rod of iron.

But this did not hapen til they had fulfiled the desines of providense, and performed what the all-wise Governor of the world had apointed.

This is butifully expresed by the profit *Daniel*, when he represents the greate king *Nebuchadnezzar* saying, "*He doeth akording to his will in the armys of heven, and amongst the inhabitants of the erth, and non can stay his hands.*"

LESSON LV.

The Way to lose a Sinecure.

GIL Blas, when a yung man, becaim the faivorite of the artchbishop of *Grenada*, in whoas family she injoyed an lukrative and agreeable ofice, and futer prospects of much higher preferment. the artchbishop Regarded him has an person of taist and sentement, and won daie thus adresed he; "Listen with attenshon to what I is goin to deliver. Mine cheef plesure consist in preeching; the lord gives an blesing to my hommilies; they tutches the harts of

sinners, makes them seriusly reflekt on his conduct, and have recource to Instent repentence. This suckces alone should be a suficient encitement to mine studys: nevertheles, I wilt confes to the my weeknes, and acnoledge that me propose to mineself anuther reward: an reward with wich the delecacy of my nature reproche me in vain. The honner of being reconed a perfect orrator, have charmed my emagenashon; my performanses is thought equally nervous and refined, but I wishes to avoide the misfortune of those who writes two long, and to retire without forfeiting one tittle of me reputashon.—Wherefore, my dear Gil Blas, what I exacts of thine zeale is, that whenever thou shalt perceive the leest mark of ould aige in my compositions thou wilt imediately advertise me of it. I dares not trust to my own judgment, which may be sedused by self love; but make choise of thine, because I knows it to be gud, and is resolved to stand by thy desision."

LESSON LVI.

Continuation.

SOME time hafter, the prellate were seezed with an fit of appoplexy. She was however soone releeved; and sutch sallutary meddisins was adminnistered, that his helth seemed to be reestablished. But is understanding suferred a severe shok, who were plainly perseptible in the first hommily whom he composed. The suckseeding won proved perfectly desisive; has it aboundeth in repititions, vane arguments, and false pathos. "Now," say Gil Blas to herselfe, "master hommily critick, prepare to ecksercise the office whom you hast undertaken. You see that the faccultys of her grace begins to fale. It his yure duty to give him notice of it, not only as the depositary of is thoughts, but likewise lest you shouldest be antisipated by some other of is frends."

But the embarasment were how to convay the mortefying intemation to is pattern. Fortunatly the artchbichop extrecated him from the diffeculty, by inquireing what peeple sed of him, and weather thay were satisfied with is last discourse. Gil Blas ansered, that the hommily hadst not sukseeded so well as the others in afecting the audiance. "How," replied the prellate, with astonishment, "has it meeted with any *Aristarchus?*" "No, sir," said Gil Blas, "by no means; but sinse you hast laid thy injunkshons upon me to be open and sincere, I will take the libberty of telling you, that your late discourse, in mine judgment, as not altogether the energy of your prior performances."

LESSON LVII.

Continuation.

THE artchbishop growed pail at thees words; and sayed with a forsed smile, "So then, Mr. Gil Blas, this peece is not to yure taist; you think my understandin enfeebled, dont thou?" "I ſhould not have spoken so freely," anser'd Gil Blas, "if your grace had not comand me. Me does no more, therefore, then obay you; and I moast humbly begs that you wilt not be ofended at mine fredom." "God forbid," cryed the prellate, with precipetation, "God forbid, that I should find falt with it. This would be extreemly unjust. I is not angry that thou speaks your sentiments; it is the sentement only that I condemneth. Know that me niver composed a beter hommely than that which you disaproves; for mine genus, thank heven, hath yet lost nothing of its viggor. Henseforth, however, me will chuse an abler confedant then you is. Go," added he, pushing Gil Blas out of his closset, by the shoulders; "go, tell mine tresurer to give the a hundred ducats. I wishes you all maner of prosperrity, with a little more taist."

LESSON LVIII.

The Evidences of the Christian Religion.

TO evry atentive observer, humane nature must apear to be dredfuly corupted and viciated. Hence the necesity of a Savier, to recover us from the ruines of our falen state, and bring us back to God.

We finde a grete veriety of predicktions of such a Savier, dispersed thro the whole of the Old Testiment. From these profecies, the whole *Jewish* nashon always lived in raised expektasions of a *Messiah*.

A great number of rites and seremonies were enjoined upon the *Jews*, and practised by them, for non of which any satisfacterry reeson can be given, unles they was tipes and adumberasions of an expected Savier, that the faith and hope of men respekting him, mite be kept alive through sukseeding ages, til he apeared.

The tyme prefixed in the *Jewish* proficies for the manifestasion of the *Messiah*, was the verry time in which the lord Jesus did actualy apear, as is evident from the concuring testimoney both of the frends and enemys of christeanety.

The *Jewish* profits gave intimasion of a suffering Savier; a Savier which shud be *wounded for our transgresions, brused for our inequetys;* which shud *make his soul an ofering for sin*; and which shud *be cut of, but not for himself:* and we is sertain from the evangelists, that *Jesus of Nazareth* underwent all that was foretold of the *Messiah* by the profits.

LESSON LIX.

Continuation.

IT was foretould in the profits, that *the septer shud not depart from Judah, nor a lawgiver from*

betwene is feete, until the coming of the Mesiah: but that after his deth, the sakrifices shud seace, and the holy citty and sanctuery be destroyed, and maid desolat.

The event asure us, that the circumstanses of the *Jewish* nasion did actualy anser to these profecies; both before and after the deth of Jesus Christ.

It apears from the ansient profits, as well as from the evangelists, that under the gospil dispensation, the *Jews* was to be rejected of God: and to continew dispised and dispersed among all nasions; but the *Gentiles* shud come to the lite of the *Messiah*, and see his righteousnes, his salvation, and his glory. It is evident to evry one, that the event are exactly anserable to the predickshon.

The rise of *Antichrist* was foretould to be after the fall of the *Roman* empier, when *that* cud no longer *let*, hinder, or restrane him; that he shud appear under the form of a minester of relidgeon, in the tempel of God; with *power, and sines, and lying wondars;* that he shud reside in the greate sitty that was then built *upon seven mountains, and reigned* over the *kings of the erth*, which was trew of the sitty of *Rome* only.

This hath had its akomplishment, as is evident from undouted facts.

LESSON LX.

Continuation.

THE gospil of our Redeemer, in the first agis of christeanity, was atended with astonishing sucses, in the face of the moast formidable and pourful oposition.

The excelensy of its doctrines may be sene, in the glorious efects it hath on the harts and lives of those which reseave it. It conquors mens coruptions, chainges there naturs, pasifies their conshences, fills there souls with lite and joy, strenthens them against

temtasions, swetens the aflictions of life, and fortifies them against all the panes and terors of deth.

These things is imediately open to our vue, most vissible and sertain.

What can be wanting, what can we desier more, to conferm us in the faith of christianity? It is established on the verasity of God himselfe; upon those facts by whom he has from heven attested the truthe of it; and these facts is verifyd by evidenses who canot posibly deceave us.

By beleeving the gospel, therefore, we *set to our seale that God is treu;* but *he that beleeveth not. maketh him a lyer; becaus he beleeveth not the rekord that God hath given of his Son.*

LESSON LXI.

The Divine Redeemer seen of Angels.

1 TIM. iii. 16.

BEYOND the glitering stary skys,
Far as the eternal hils,
There in the boundles worlds of lite
Our greate Redeemer dwels.

Legeons of angils, strong and fare,
In countles armies shines,
At his rite hand with goulden harps,
To ofer songs devine.

"Hale, prince," they crie, "for ever hale,
Whoas unexampled love,
Moved thee to quit thoos glorious relms,
And roialties above!"

Whilst he did condisend on erth
To sufer rude disdane,
They caste there honers at his feete,
And wated in his trane.

Thro all his travails here below
  They did his stepps attend,
Oft gazed, and wondered where at last
  This sene of love would end.

They saw his hart transfixed with woonds,
  His krimson swet and goar:
They saw him break the bars of deth,
  Which non ere broke before.

They brout his chariet from above,
  To beare him to his throne,
Clapped there triumphant wings, and cried
  "The glorious worke is dun!"

LESSON LXII.

SELFE-love, the spring of motion acts the soule,
Resons compairing balance rule the whole;
Man but for that no akshon cud attend,
And but for this was aktive to no end.

The inglish and the french is neer neibours; these is islanders; those inhabit the continent.

Man is compownded off body and mind; this is comon to him with the brutes; that his the imige of God himselfe.

I am so full of bisnes as I canot anser thee.

Your horse troteth verry fast.

The man whistleth and singeth as he walketh along.

Europe is considerably lesser than any of the uther divisions of the erth.

I propose to take a journey to-morow, if the wether proves favourable.

Either worke or play are prefferable to idlenes.

Solon being axed by *Cræsus*, king of *Lydia*, whom he thout was the hapiest man in the world, ansered, *Tellus*, an obskure citizen of *Athens*.

If I is a bad boy I will get whipt.

He was angry with some one, but I canot tel who.

Altho he be a poore man, yet he is vertuous, and diserveing of esteme.

The moone shines with a lighte which he borrows from the son.

I am sorry to hear that the ship *Lion* has foundered at sea. He was in too crazy a condishon for so long a voyage.

Altho my brother be onley twenty yeers ould, he is remarkably accomplished. He is just returned from the *Cape of Good Hope*, who is sittuated in the extremest parte of *Africa*.

LESSON LXIII.

MEAR bashfulnes without merrit is awkard; and merrit without moddisty, insolant; but modist merrit have a dubble clame to acceptance. and generaly meets with as manny patrons as beholders.

All worldly glorey end with the world; and for what concerns us, the world herselfe ends with our lives. What have we to be proud off? Is not all things perishable? the tyme of flourishing pride is soone over, and our litle greatnes is lost in eternety.

Moast men is governed by custome or awthority; not one in ten thousand think for himselfe; and the few which have corridge enuff to reject the forse of either, dares not act up to there freedom, for fear of incurring the sensor of singilarity.

EXAMPLES

Of Language *faulty* in Construction or Arrangement, selected chiefly by Dr. Lowth, from various and respectable Authors.

A few Examples from the sacred Scriptures.

N. B. The worthy Translators of the Old and New Testament have generally been very attentive to grammatical Correctness; if, in so large and so arduous a work, we meet with some few instances of negligence, we need not be surprised. Considering the length of time since the translation was made, the correctness and purity of the language may justly excite our wonder. A want of accuracy, however, is observable in the following passages.

THE eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Prov.* xxx. 17.

He that withholdeth corn, the people shall curse him. *Prov.* xi. 26.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Matt.* xviii. 35.

Many one there be, that say of my soul, there is no help for him in his God. *Psal.* iii. 2.

There were slain of them about a three thousand men. 1 *Macc.* iv. 15.

About an eight days. *Luke.* ix. 28.

Neverthless, Asa his heart was perfect with the Lord. 1 *Kings* xv. 14.

To see whether Mordecai his matters would stand. *Esther* iii. 4.

Pass ye away, thou inhabitant of Saphir, *Mic.* i. 11.

He that pricketh the heart maketh it to shew her knowledge. *Ecclus.* xxii. 19.

Whosoever of you will be chiefest, shall be servant of all. *Mark* x. 44.

Go, flee thee away into the land of Judah.—*Amos* vii. 12.

And when he was set, his disciples came unto him. *Matt.* v. 1.

The multitude rebuked them, because they should hold their peace. *Matt.* xx. 31.

The number of the names together were about an hundred and twenty. Acts i. 15.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. *Gen.* xxvii. 15.

If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh. *Heb.* ix. 13.

In one hour so great riches is come to nought.—*Rev.* xviii. 16.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 *Cor.* ii. 9.

And so was also James and John, the sons of Zebedee, which were partners with Simon. *Luke* v. 10.

Whom do men say that I am?—But whom say ye that I am? *Acts* xiii. 25.

Why do ye that which is not lawful to do on the sabbath days?—The shew-bread which is not lawful to eat but for the priests alone. *Luke* vi. 2, 4.

Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil, which he had pronounced against them? *Jer.* xxvi. 19.

If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? *Matt.* xviii. 12.

And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. *Mark* x. 51.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.—*Phil.* iii. 10, 11.

On the morrow, because he would have known the certainty, wherefore he was accused of the Jews, he loosed him. *Acts* xxii. 30.

Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicate of all nations which he subdued. 2 *Sam.* viii. 11.

And Jehoash took all the hallowed things that ——— his fathers, kings of Judah, had dedicate.—2 *Kings* xii. 18.

Let each esteem other better than themselves.—*Phil.* ii. 3.

The king of Israel and Jehoshaphat king of Judah, sat either of them on his throne, 2 *Chron.* xviii. 9.

Nadab and Abihu, the sons of Aaron, took either of them his censer. *Lev.* x. 1.

They crucified two other with him, on either side one, and Jesus in the midst. *John* xix. 18.

On either side of the river was there the tree of life. *Rev.* xxii. 22.

We should live soberly, righteously, and godly in in this present world. *Tit.* ii. 12.

To convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed. *Jude* 15.

Use a little wine for thy stomach's sake, and often infirmities. 1 *Tim.* v. 23.

We speak that we do know, and testify that we have seen. *John* iii. 11.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. *Prov.* xxvii. 3.

Can the fig-tree bear olive-berries? either a vine, figs? *James* iii. 12.

Why beholdest thou the mote that is in thy bro-

ther's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye? *Luke* vi. 41, 42.

Neither in this world, neither in the world to come. *Matt.* xii. 32.

And the third part of the stars were smitten; so as the third part of them was darkened. *Rev.* viii. 12.

Though he were a Son, yet learned he obedience by the things which he suffered. *Heb.* v. 8.

Examples selected from respectable and approved Authors of our own Nation.

GOD Almighty hath given reason to a man, to be a light unto him. *Hobbes*——I have read an author of this taste, that compares a ragged coin to a tattered colours. *Addison.*

How many a message would he send? *Swift.*

Where is this mankind now, who lives to age
Fit to be made Mathusalem his page? *Donne.*

By young Telemachus his blooming years. *Pope.*

My paper is the Ulysses his bow, in which every man of wit or learning may try his strength. *Addison.*

It is very probable, that this convocation was called, to clear some doubt, that King James might have had, about the lawfulness of the Hollanders their throwing off the Monarchy of Spain, and their withdrawing their allegiance. *Welwood.*

The more shame for ye: holy men I thought ye. *Shakes.*

But tyrants dread ye, lest your just decree
Transfer the pow'r, and set the people free. *Prior.*

His wrath which one day will destroy ye both. *Milt.*

Diodorus, whose design was to refer all occurrences to years, is of more credit in a point of Chronology, than Plutarch or any other, that write lives by the lump. *Bentley.*

The question, whose solution I require,
Is, what the sex of women most desire. *Dryden.*

Is there any other doctrine, whose followers are punished? *Addison.*

He proposeth unto God their necessities, and they their own requests, for relief in every of them. *Hook.*

The corruptions and depredations to which every of these was subject. *Swift.*

The Duke of Milan,
And his more braver daughter could control thee.
Shakespeare.

One of the chiefest instances of prudence. *Atterb.*

Attend to what a lesser muse indites. *Addison.*

The tongue is like a race-horse; which runs the faster, the lesser weight it carries. *Addison.*

Changed to a worser shape thou canst not be. *Shakes.*

A dreadful quiet felt, and worser far
Than arms, a sullen interval of war. *Dryden.*

Knowing that you was my old master's good friend.
Addison.

The account you was pleased to send me. *Bentley.*

Would to God you was within her reach. *Bolingb.*

I am just now as well, as when you was here. *Pope.*

O Thou, my voice inspire,
Who touch'd Isaiah's hallow'd lips with fire!
What art thou, speak, that on designs unknown,
While others sleep, thus range the camp alone. *Pope.*

Accept these grateful tears: for thee they flow;
For thee that ever felt another's woe. *Pope.*

Just of thy word, in every thought sincere;
Who knew no wish, but what the world might hear. *Pope.*

Now, now, I seize, I clasp thy charms;
And now you burst, ah cruel! from my arms. *Pope.*

Th' unwearied sun from day to day
Does his Creator's power display. *Addison.*

I think it be thine indeed; for thou liest in it. *Shak.*

Before the sun,
Before the heav'ns thou wert. *Milton.*

I knew thou wert not slow to hear. *Addison.*

The rules of our holy religion, from which we are infinitely swerved. *Tillotson.*——The whole obligation of that law and covenant, which God made with the Jews, was also ceased. *Til.*——Whose number was now amounted to three hundred. *Swift.*

This Mareschal, upon some discontent, was entered into a conspiracy against his master. *Addison.*

I think it by no means a fit and decent thing to vie charities, and erect the reputation of one upon the ruins of another. *Atterb.*——So many learned men, that have spent their whole time and pains to agree the sacred with the profane chronology. *Temple.*

I must premise with three circumstances. *Swift.*

Those that think to ingratiate with him by calumniating me. *Bentley.*

A sly and constant knave, not to be shak'd. *Shakes.*

Wert thou some star, that from the ruin'd roof
Of shak'd Olympus by mischance didst fall.
For him, thro' hostile camps I bent my way;
For him, thus prostrate at thy feet I lay:
Large gifts proportion'd to thy wrath I bear. *Pope.*

For rhyme in Greece or Rome was never known,
Till by barbarian deluges o'erflown. *Roscommon.*

Do not the Nile and the Niger make yearly inundations in our days, as they have formerly done? and are not the countries so overflown still situate between the tropics? *Bentley.*

Thus oft by mariners are shewn
Earl Godwin's castles overflown. *Swift.*

He would have spoke. *Milton.*

Words interwove with sighs found out their way. *ib.*

And to his faithful servant hath in place
Bore witness gloriously. *Milton.*

I have chose
This perfect man. *Milton.*

The fragrant brier was wove between. *Dryden.*

I will scarce think you have swam in a Gondola. *Shakespeare.*

Then finish what you have began,
But scribble faster if you can. *Dryden.*
And now the years a numerous train have ran;
The blooming boy is ripen'd into man. *Pope.*
The men begun to embellish themselves. *Addison.*
Rapt into future times the bard begun. *Pope.*
A second deluge learning thus o'er-run,
And the Monks finish'd what the Goths begun. *Pope.*
Repeats you verses wrote on glasses. *Prior.*
The sun has rose and gone to bed,
Just as if Partridge were not dead. *Swift.*
Why, all the souls that were, were forfeit once;
And he, that might the 'vantage best have took,
Found out the remedy. *Shakespeare.*
Into these common places look,
Which from great authors I have took. *Prior.*
Too strong to be shook by his enemies. *Atterbury.*
Sure some disaster has befell:
Speak, nurse; I hope the boy is well. *Gay.*
Was the easilier persuaded. *Raleigh.*——That he may the stronglier provide. *Hobbes.*
It is the case of some, to contrive false periods of business, because they may seem men of dispatch. *Bacon.*
Scotland and thee did each in other live. *Dryden.*
We are alone; here's none but thee and I. *Shakes.*
But thou, false Arcite, never shall obtain
Thy bad pretence. *Dryden.*
Nor thou, that flings me floundering from thy back. *Parnel.*
There's two or three of us have seen strange sights. *Shakespeare.*
Great pains has been taken. *Pope.*
I have considered what have been said on both sides in this controversy. *Tillotson.*——One would think, there was more sophists than one had a finger in this volume of letters. *Bentley.*
For who love I so much? *Shakes.*
Whoe'er I woo, myself would be his wife. *Shakes.*

Whoever the king favours,
The cardinal will find employment for,
And far enough from court. *Shakes.*
Tell who loves who; what favours some partake,
And who is jilted for another's sake. *Dryden.*
Those who he thought true to his party. *Clarendon.*
Who should I meet the other night but my old friend? *Spect.*——Who should I see in the lid of it, but the doctor. *Addison.*——Laying the suspicion upon somebody, I know not who in the country. *Swift.*
It must then be meant of his sins who makes, not of his who becomes, the convert. *Atterb.*——In him who is, and him who finds a friend. *Pope.*
And restores to his island that tranquillity and repose, to which they had been strangers during his absence. *Pope.*——What reason have the church of Rome to talk of modesty in this case? *Tillotson.*
There is indeed no constitution so tame and careless of their own defence, where any person dares to give the least sign or intimation of being a traitor in his heart. *Addison.*——All the virtues of mankind are to be counted upon a few fingers, but his follies and vices are innumerable. *Swift.*
A man may see a metaphor, or an allegory, in a picture, as well as read them in a description. *Addison.*
To that, which once was thee? *Prior.*
It is not me you are in love with. *Addison.*
Art thou proud yet?
Ay, that I am not thee. *Shakespeare.*
Impossible! it can't be me. *Swift.*
For only in destroying I find ease
To my relentless thoughts: and, him destroy'd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe. *Milton.*
Solomon was of this mind; and I make no doubt, but he made as wise and true proverbs as any body has done since: Him only excepted, who was a much greater and wiser man than Solomon. *Tillotson.*

To see so many to make so little conscience of so great a sin. *Tillotson.*——It cannot but be a delightful spectacle to God and angels, to see a young person, besieged by powerful temptations on either side, to acquit himself gloriously, and resolutely to hold out against the most violent assaults: to behold one in the prime and flower of his age, that is courted by pleasures and honours, by the devil and all the bewitching vanities of the world, to reject all these, and to cleave stedfastly unto God. *Tillotson.*

What, know you not,
Being mechanical, you ought not walk,
Upon a labouring day, without the sign
Of your profession? *Shakespeare.*
To wish him wrestle with affection. *Ditto.*
Nor with less dread the loud
Ethereal trumpet from on high 'gan blow. *Milton.*

I am not like other men, to envy the talents I cannot reach. *Swift.*——That all our doings may be ordered by thy governance, to do always that is righteous in thy sight. *Liturgy.*

God, who didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit. *Collect. Whits.*

Sent to prepare the way of thy Son our Saviour, by preaching of repentance.

So well-bred Spaniels civilly delight
In mumbling of the game they dare not bite. *Pope.*

I would not be beholding to fortune for any part of the victory. *Sidney.*

You are too much mistaken in this. *Shakes.*
The burning lever not deludes his pains. *Dryden.*
I hope, my Lord, said he, I not offend. *Dryden.*
For ever in this humble cell
Let thee and I, my fair one, dwell. *Prior.*
Some who the depth of eloquence have found,
In that unnavigable stream were drown'd. *Dryden.*
Friend to my life, which did not you prolong,
The world had wanted many an idle song. *Pope.*

But oh! 'twas little that her life
O'er earth and waters bears thy fame. *Prior.*
Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest. *Pope.*
Fierce as he mov'd, his silver shafts resound. *Pope.*
Great Queen of arms, whose favour Tydeus won,
As thou defend'st the sire, defend the son. *Pope.*

Had their records been delivered down in the vulgar tongue, they could not be understood, unless by Antiquaries who made it their study to expound them. *Swift.*

I thought to have written last week.

I cannot excuse the remissness of those, whose business it should have been, as it certainly was their interest, to have interposed their good offices. *Swift.*

There were two circumstances which would have made it necessary for them to have lost no time. *Swift.*

History painters would have found it difficult to have invented such a species of beings. *Addison.*

It renders us careless of approving ourselves to God by religious duties, and by that means securing the continuance of his goodness. *Atterbury.*

We have strict statutes and most biting laws,
Which for this nineteen years we have let sleep.
Shakespeare.

If I had not left off troubling myself about those kind of things. *Swift.*

I fancy they are these kind of gods, which Horace mentions in his allegorical vessel. *Addison.*

I am not recommending these kind of sufferings to your liking. *Sherlock.*

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed between the nation of authors and that of readers. *Swift.*

A person whom all the world allows to be so much your betters. *Swift.*

His face was easily taken either in painting or sculpture; and scarce any one, though never so indifferently skilled in their art, failed to hit it. *Welw.*

'Tis these that early taint the female soul. *Pope.*

'Tis two or three, my Lord, that bring you word,
Macduff is fled to England. *Shakespeare.*

It is requisite that the language of an heroic poem should be both perspicuous and sublime. In proportion as either of these two qualities are wanting, the language is imperfect. *Addison.*

'Tis observable, that every one of the letters bear date after his banishment; and contain a complete narrative of all his story afterwards. *Bentley.*

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth. *Liturgy.*

If the calm, in which he was born, and lasted so long, had continued. *Clarendon.*

The remonstrance he had lately received from the house of commons, and was dispersed through the kingdom. *Clarendon.*

A cloud gathering in the north; which we have helped to raise, and may quickly break in a storm upon our heads. *Swift.*

A man, whose inclinations led him to be corrupt, and had great abilities to manage and multiply and defend his corruptions. *Gulliver.*

Osiris, whom the Grecians call Dionysius, and is the same with Bacchus. *Swift.*

Which Homer might without a blush rehearse,
And leaves a doubtful palm in Virgil's verse. *Dryd.*

Will martial flames for ever fire thy mind,
And never, never be to heav'n resign'd! *Pope.*

Which rule, if it had been observed, a neighbouring prince would have wanted a great deal of that incense, which had been offered up to him by his adorers. *Atterbury.*

We have no better materials to compound the priesthood of, than the mass of mankind: which, corrupted as it is, those who receive orders must have some vices to leave behind them, when they enter into the church. *Swift.*

Indifferent honest, excellent well. *Shakespeare.* Extreme elaborate. *Dryden.*——Marvellous graceful. *Clar.*——He behaved himself conformable to that blessed example. *Sprat.*——I shall endeavour to live hereafter suitable to a man in my station. *Addison.*

The queen having changed her ministry suitable to her own wisdom. *Swift.*——The assertions of this author are easier detected. *Swift.*——The characteristic of his sect allowed him to affirm no stronger than that. *Bentley.*——Xenophon says express. *Bent.* I can never think so very mean of him. *Bent.*——Homer describes the river agreeable to the vulgar reading. *Pope.*

That part of poetry must needs be best, which describes most lively our actions and passions, our virtues and our vices. *Dryden.*——The whole design must refer to the golden age, which it lively represents. *Addison.*——We may cast in such seeds and principles, as we judge most likely to take soonest and deepest root. *Tillotson.*——After these wars, of which they hope for a soon and prosperous issue. *Sid.*

I only spake three words.
Her body shaded with a slight cymarr.
Her bosom to the view was only bare. *Dryden.*
Give not me counsel;
Nor let no comforter delight mine ear. *Shakes.*
She cannot love,
Nor take no shape nor project of affection. *ditto.*

I cannot by no means allow him, that this argument must prove. *Bentley.*——That we need not, nor do not, confine the purposes of God. *Bentley.*

Who servest thou under? *Shakespeare.*
Who do you speak to? *ditto.*

I'll tell you, who time ambles withal, who time trots withal, who time gallops withal, and who he stands still withal? *Shakespeare.*

We are still much at a loss, who civil power belongs to. *Locke.*

When she exclaim'd on Hastings, you, and I.
Shakespeare.

To suppose the zodiac and planets to be efficient of, and antecedent to, themselves. *Bentley.*

You have bestowed your favours to the most deserving persons. *Swift.*——Upon such occasions as fell into their cognizance. *Swift.*——To restore myself into the good graces of my fair critics. *Dryden.* Accused the ministers for betraying the Dutch. *Swift.* Ovid whom you accuse for luxuriancy of verse. *Dry.* Something like this has been reproached to Tacitus. *Bolingb.*——He was made much on at Argos.—He is resolved of going to the Persian court. *Bentley.*

Neither the one nor the other shall make me swerve out of the path, which I have traced to myself. *Bol.*

And virgins smil'd at what they blush'd before. *Pope.*

I do likewise dissent with the examiner. *Addison.*

It was perfectly in compliance to some persons, for whose opinion I have great deference. *Swift.*

Not from any personal hatred to them, but in justification to the best of queens. *Swift.*——The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel. *Bacon.*——A strict observance after times and fashions. *Swift.*

To consider advisedly of that is moved. *Bacon.*

And this is it men mean by distributive justice, and is properly termed equity. *Hobbes.*

Who, instead of going about doing good, they are perpetually intent upon doing mischief. *Tillotson.*

Commend me to an argument, that, like a flail, there's no defence against it. *Bentley.*

Thou great, first cause, least understood!
Who all my sense confin'd
To know but this, that thou art good,
And that myself am blind:
Yet gave me in this dark estate, &c. *Pope.*

In the temper of mind he was then. *Addison.*

In the posture I lay. *Swift.*

He desired they might go to the altar together, and jointly return their thanks to whom only it was due.

The bodies which we daily handle make us perceive, that whilst they remain between them, they do by an unsurmountable force hinder the approach of our hands that press them. *Locke.*

Breaking a constitution by the very same errors, that so many have been broke before. *Swift.*

Though he were divinely inspired, and spake therefore, as the oracles of God, with supreme authority; though he were indued with supernatural powers, and could have therefore confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reasonable creatures are usually wrought upon, he reasoned. *Atterbury.*

If there be but one body of legislators, it is no better than a tyranny; if there are only two, there will want a casting voice. *Addison.*

So much she fears for William's life,
That Mary's fate she dare not mourn. *Prior.*

Would through the airy region stream so bright,
That birds would sing, and think it were not night.
Shakespeare.

You are a much greater loser than me by his death.
Swift.

And tho' by heaven's severe decree
She suffers hourly more than me. *Swift.*

We contributed a third more than the Dutch, who were obliged to the same proportion more than us.
Swift.

The drift of all his sermons was, to prepare the Jews for the reception of a Prophet mightier than him, and whose shoes he was not worthy to bear. *Atter.*

If the king gives us leave, you or I may as lawfully preach, as them that do. *Hobbes.*

The sun upon the calmest sea
Appears not half so bright as thee. *Prior.*

Then finish, dear Chloe, this pastoral war,
And let us like Horace and Lydia agree:
For thou art a girl as much brighter than her,
As he was a poet sublimer than me. *Prior.*

Charm he never so wisely.

His rule holdeth still, that nature, nor the engagement of words, are not so forcible as custom. *Bac.*

The king nor the queen were not at all deceived. *Clarendon.*——Neither capable of pleasing the understanding or imagination. *Addison.*

The relations are so uncertain, as they require a great deal of examination. *Bacon.* —— So as his thoughts might be seen. *Bentley.*——There was something so amiable, and yet so piercing in his looks, as inspired me at once with love and terror. *Addison.*

If a man have that penetration and judgment, as he can discern what things are to be laid open. *Bacon.*

France was then disposed to conclude a peace upon such conditions, as it was not worth the life of a grenadier to refuse them. *Swift.*

An it had not been for a civil gentleman as came by. *Congreve.*——Securing to yourselves a succession of able and worthy men, as may adorn this place. *Atterbury.*

If he was truly that scare-crow, as he is now commonly painted. *Bentley.*

Which no body presumes, or is so sanguine to hope. *Swift.*——That the discoursing on politics shall be looked upon dull as talking on the weather. *Addison.*

To trust in Christ is no more but to acknowledge him for God. *Hobbes.*

The full moon was no sooner up, and shining in all its brightness, but he privately opened the gate of paradise. *Addison.*

Whose characters are too profligate, that the managing of them should be of any consequence. *Swift.*

You that are a step higher than a philosopher, a divine; yet have too much grace and wit than to be a bishop. *Pope.*

No errors are so trivial, but they deserve to be mended. *Pope.*

FINIS.

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